DAEMONO-LOGIE, IN FORME OF A DIALOGVE,

Diuided into three bookes.

Written by the high and mightie Prince, IAMES by the grace of God King of England, Scotland, France, and Ireland, Defender of the faith. &c.

AT LONDON,
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1603.

The Preface to the Reader.

THe feareful abounding at this time in this countrie, of theſe deteſtable ſlaues of the Diuel, the Witches or enchaunters, hath moued me (beloued reader) to diſpatch in poſt, this following Treatiſe of mine, not in any wiſe (as I proteſt) to ſerue for a ſhewe of my learning and ingine, but onely (moued of conſcience) to preaſe thereby, ſo farre as I can, to reſolue the doubting hearts of manie; both that ſuch aſſaults of Sathan are moſt certainly practiſed, and that the inſtruments thereof, merits moſt ſeuerely to be puniſhed: againſt the damnable opinions of two principally in our age, whereof the one called Scot, *an Engliſhman,*

is not aſhamed in publike print to denie, that there can be ſuch a thing as Witch-craft: and ſo maintaines the old errour of the Sadduces in denying of ſpirits. The other called Wierus, *a German Phyſition, ſets out a publike apologie for all theſe craftſ-folkes, whereby, procuring for their impunitie, he plainely bewrayes himſelfe to haue beene one of that profeßion. And for to make this Treatiſe the more pleaſant & facill, I haue put it in forme of a Dialogue, which I haue diuided into three bookes: The firſt ſpeaking of Magie in generall, and Necromancie in ſpeciall. The ſecond, of Sorcerie and Witch-craft: and the third, containes a diſcourſe of al theſe kinds of ſpirits, and Spectres that appeares and troubles perſons: together with a concluſion of the whole worke. My intention in this labour, is onely to proue two things, as I haue alreadie ſaid: the one, that ſuch diueliſh artes haue beene and are. The other, what exact triall and ſeuere puniſhment they merit:*

rit: and therefore reaſon I, What kind of things are poſsible to bee performed in theſe Arts, and by what naturall cauſes they may be, not that I touch euerie particular thing of the Diuels power, for that were infinite: but onely, to ſpeake ſcholaſtickly, (ſince this can not be ſpoken in our language) I reaſon vpon genus leauing ſpecies, and differentia to be comprehended therein. As for example, ſpeaking of the power of Magicians, in the firſt booke and ſixt chapter: I ſay, that they can ſuddenly cauſe be brought vnto them, all kinds of dainty diſhes, by their familiar ſpirit: ſince as a thiefe he delights to ſteale, & as a ſpirit he can ſubtilly and ſodainly enough tranſport the ſame. Now vnder this genus, may be comprehended all particulars, depending therupon; ſuch as the bringing wine out of a wal (as we haue heard oft to haue bin practiſed) & ſuch others; which particulars, are ſufficiently proued by the reaſons of the general. And ſuch like in the ſecõd booke of Witch-

craft in ſpecial, and fift Chap. I ſay, & proue by diuerſe arguments, that Witches can by the power of their Maiſter, cure or caſt on diſeaſes: Now by theſe ſame reaſons, that proues their power by the Diuell of diſeaſes in generall, is aſwell proued their power in ſpeciall: as of weakning the nature of ſome men, to make them vnable for women: and making it to abound in others, more then the ordinarie courſe of nature would permit. And ſuch like in all other particular ſickneſſes. But one thing I will pray thee to obſerue in all theſe places, where I reaſon vpon the deuils power, which is the different ends and ſcopes, that God as the firſt cauſe, and the Diuell as his inſtrument & ſecond cauſe, ſhoots at in all theſe actions of the Diuell, (as Gods hang-man:) For where the diuels intention in them is euer to periſh, either the ſoule or the bodie, or both of them, that he is ſo permitted to deale with: God by the contrarie, drawes euer out of that euill glory to himſelfe, either by the wracke of

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the wicked in his iuſtice, or by the triall of the patient, and amendment of the faithfull, being wakened vp with that rod of correction. Hauing thus declared vnto thee then, my full intention in this Treatiſe, thou wilt eaſily excuſe, I doubt not, aſwell my pretermitting, to declare the whole particular rites and ſecrets of theſe vnlawful arts: as alſo their infinit and wonderfull practiſes, as being neither of them pertinent to my purpoſe: the reaſon whereof, is giuen in the hinder end of the firſt Chapter of the third booke: and who likes to be curious in theſe things, he may reade, if he will, here of their practiſes, Bodinus Dæmonomanie, *collected with greater diligence, then written with iudgement, together with their confeſsions, that haue beene at this time apprehended. If he would know what hath been the opinion of the Auncients, concerning their power: hee ſhall ſee it well deſcribed by* Hyperius & Hemmingius, *two late Germane Writers: Beſides innumerable other*

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neotericke Theologues, that writes largelie vpon that ſubject: And if he would know what are the particular rites, & curioſities of theſe blacke Arts (which is both vnneceſſarie and perillous) he will find it in the fourth Booke of Cornelius Agrippa, *and in* Wierus, *whom-of I ſpake. And ſo wiſhing my paines in this Treatiſe (beloued Reader) to be effectual, in arming all them that reads the ſame, againſt theſe aboue mentioned errours, and recommending my good will to thy friendly acceptation, I bid thee heartily fare-well.*

IAMES R.

DÆMONOLOGIE,

IN FORME OF ANE DIALOGVE

First Booke:

ARGVMENT.

The exord of the whole. The deſcription of Magie in ſpeciall.

CHAP. I. ARGVMENT.

Prouen by the Scripure, that theſe vnlawfull arts in genere, *haue bene and may be put in practiſe.*

PHILOMATHES and EPISTEMON reaſon the matter.

PHILOMATHES.

I AM ſurelie verie glad to haue mette with you thisdaie, for I am of opinion, that ye can better reſolue me of ſome thing, whereof I ſtand in great doubt, nor anie other whom-with I could haue mette.

EPI. In what I can, that yee like to ſpeir at me, I will willinglie and freelie tell

my opinion, and if I proue it not ſufficiently, I am heartily content that a better reaſon carie it away then.

PHI. What thinke ye of theſe ſtrange newes, which now onely furniſhes purpoſe to all men at their meeting: I meane of theſe Witches?

EPI. Surely they are wonderfull: And I thinke ſo cleare and plaine confeſſions in that purpoſe, haue neuer fallen out in anie age or cuntrey.

PHI. No queſtion if they be true, but thereof the Doctours doubts.

EPI. What part of it doubt ye of?

PHI. Euen of all, for ought I can yet perceaue: and namely, that there is ſuch a thing as Witchcraft or Witches, and I would pray you to reſolue me thereof if ye may: for I haue reaſoned with ſundrie in that matter, and yet could neuer be ſatisfied therein.

EPI. I ſhall with good will doe the beſt I can: But I think it the difficiller, ſince ye denie the thing it ſelfe in generall: for as it is ſaid in the Logicke ſchooles, *Contra negantem principia non eſt diſputandum*. Alwayes for that part, that Witchcraft, and Witches haue beene, and are, the former part is clearely proued by the Scriptures, and the laſt by dailie experience and confeſſions.

PHI. I know ye will alleage me *Saules Pythoniſſe*: but that as appeares will not make much for you.

EPI. Not only that place, but diuers others: But I maruell why that ſhould not make much for me?

PHI. The

PHI. The reaſons are theſe, firſt yee may conſider, that *Saul* being troubled in ſpirit, and hauing faſted long before, as the text teſtifieth, and being come to a woman that was bruted to haue ſuch knowledge, and that to enquire ſo important news, he hauing ſo guiltie a conſcience for his hainous offences, and ſpeciallie, for that ſame vnlawful curioſitie, and horrible defection: and then the woman crying out vpon the ſuddaine in great admiration, for the vncouth ſicht that ſhe alledged to haue ſene diſcouering him to be the King, though diſguiſed, & denied by him before: it was no woonder I ſay, that his ſenſes being thus diſtracted, he could not perceaue her faining of her voice, hee being himſelfe in an other chalmer, and ſeeing nothing. Next what could be, or was raiſed? The ſpirit of *Samuel?* Prophane and againſt all Theologie: the Diuell in his likenes? as vnappeirant, that either God would permit him to come in the ſhape of his Saintes (for then could neuer the Prophets in thoſe daies haue bene ſure, what Spirit ſpake to them in their viſiones) or then that he could fore-tell what was to come thereafter; for Prophecie proceedeth onelie of GOD: and the Deuill hath no knowledge of things to come. 1. *Sam.* 28.

EPI. Yet if yee will marke the wordes of the text, yee will finde clearelie, that *Saul* ſaw that apparition: for giuing you that *Saul* was in an other Chalmer, at the making of the circles & coniurationes, needfull for that purpoſe (as none of that craft will permit any vthers to behold at that time)

yet it is euident by the text, that how ſone that once that vncleane ſpirit was fully riſen, ſhe called in vpon *Saul.* For it is ſaide in the text, that *Saule knew him to be Samuel*, which coulde not haue beene, by the hearing tell onelie of an olde man with ane mantill, ſince there was manie mo old men dead in *Iſrael* nor *Samuel*: And the common weid of that whole countrey was mantils. As to the next, that it was not the ſpirit of *Samuel*, I grant: In the prouing whereof ye neede not to inſiſt, ſince all Chriſtians of whatſo-euer religion agrees vpon that: and none but either mere ignorants, or Necromanciers or Witches doubtes thereof. And that the Diuel is permitted at ſometimes to put himſelf in the likenes of the Saintes, it is plaine in the Scriptures, where it is ſaid, that *Sathan can tranſ-forme himſelfe into an Angell of light.* Neither could that bring any inconuenient with the viſiones of the prophets, ſince it is moſt certaine, that God will not permit him ſo to deceiue his own: but onlie ſuch, as firſt wilfully deceiues them-ſelues, by running vnto him, whome God then ſuffers to fall in their owne ſnares, and iuſtlie permittes them to be illuded with great efficacy of deceit, becauſe they would not beleeue the trueth (as *Paul* ſayth). And as to the diuelles foretelling of things to come, it is true that he knowes not all thinges future, but yet that he knowes parte, the Tragicall euent of this hiſtorie declares it, (which the wit of woman could neuer haue fore-ſpoken) not that he hath any preſcience, which is only proper to God: or yet knows anie thing by loking vp-

2. Cor. 11. 14.

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on God, as in a mirrour (as the good Angels doe) he being for euer debarred from the fauorable preſence & countenance of his creator, but only by one of theſe two meanes, either as being worldly wiſe, and taught by a continuall experience, euer ſince the cration, iudges by likelie-hood of thinges to come, according to the like that hath paſſed before, and the naturall cauſes, in reſpect of the viciſſitude of all thinges worldly: Or elſe by Gods employing of him in a turne, and ſo foreſeene thereof: as appeares to haue bin in this, whereof we finde the verie like in *Micheas* prophetique diſcourſe to King *Achab*. 1. *King*. 22. But to proone this my firſt propoſition, that there can be ſuch a thing as witch-craft, & witches, there are manie mo places in the Scriptures then this (as I ſaid before). As firſt in the law of God, it is plainelie prohibited: But certaine it is, that the Law of God ſpeakes nothing in vaine, neither doth it lay curſes, or inioine punifhments vpon ſhaddowes, condemning that to be il, which is not in eſſence or being as we call it. *Exod*. 22. Secondlie it is plaine, where wicked *Pharaohs* wiſe-men imitated ane number of *Moſes* miracles, to harden the tyrants heart thereby. *Exod*. 7. & 8. 1. *Sam*. 15. Thirdly, ſaid not *Samuel* to *Saul*, that *diſobedience is as the ſin of Witch-craft*? To compare it to a thing that were not, it were too too abſurd. Fourthlie, was not *Simon Magus*, a man of that craft? And fiftlie, what was ſhe that had the ſpirit of *Python*? *Acts*. 8. *Acts*. 16. beſide innumerable other places that were irkeſom to recite.

CHAP. II. ARGV.

What kind of ſin the practizers of theſe vnlawfull artes committes. The diuiſion of theſe artes. And what are the meanes that allures any to practize them.

PHILOMATHES.

BVT I thinke it verie ſtrange, that God ſhould permit any man-kinde (ſince they beare his owne Image) to fall in ſo groſſe and filthie a defection.

EPI. Although man in his Creation was made to the image of the Creator, yet through his fall hauing once loſt it, it is but reſtored againe in a part by grace onelie to the elect: So all the reſt falling away from God, are giuen ouer in the handes of the Deuill that enemy, to beare his Image; and being once ſo giuen ouer, the greateſt and the groſſeſt impietie, is the pleaſanteſt, and moſt delytefull vnto them. *Gen. 1.*

PHI. But may it not ſuffice him to haue indirectlie the rule, and procure the perdition of ſo manie ſoules by alluring them to vices, and to the following of their own appetites, ſuppoſe he abuſe not ſo manie ſimple ſoules, in making them directlie acknowledge him for their maiſter.

EPI. No ſurelie, for hee vſes euerie man, whom of he hath the rule, according to their complexion and knowledge: And ſo, whom he findes moſt ſimple, he plainelieſt diſcouers himſelfe vnto them. For he beeing the enimie of mans Saluation, vſes al the meanes he can to intrappe them ſo farre

far in his ſnares, as it may bee vnable to them thereafter (ſuppoſe they would) to rid themſelues out of the ſame.

PHI. Then this ſinne is a ſinne againſt the holy Ghoſt.

EPI. It is in ſome, but not in all.

PHI. How that? Are not all theſe that runnes directly to the diuell in one Categorie?

EPI. God forbid, for the ſinne againſt the holy Ghoſt hath two branches: The one a falling back from the whole ſeruice of God, and a refuſall of all his precepts. The other is the doing of the firſt with knowledge, knowing that they doe wrong againſt their owne conſcience, and the teſtimonie of the holy Spirit, hauing once had a taſte of the ſweetnes of Gods mercies. Now in the firſt of theſe two, all ſorts of Necromancers, Enchaunters or Witches, are comprehended: but in the laſt, none but ſuch as erres with this knowledge that I haue ſpoken of. *Heb.6.10.*

PHI. Then it appeares that there are more ſorts nor one, that are directly profeſſours of his ſeruice: and if ſo be, I pray you tell me how manie, & what are they?

EPI. There are principally two ſorts, whereunto all the parts of that vnhappie Arte are redacted; whereof the one is called *Magie* or *Necromancie*, the other *Sorcerie* or *Witch-craft*.

PHI. What I pray you? and how manie are the meanes, whereby the Diuell allures perſons in anie of theſe ſnares?

EPI.

EPI. Euen by theſe three paſſions that are within our ſelues; Curioſitie in great ingines: thirſt of reuenge, for ſome tortes deepely apprehended: or greedie appetite of geare, cauſed through great pouertie. As to the firſt of theſe, Curioſitie, it is onelie the inticement of *Magiciens* or *Necromanciers*: and the other two are the allurers of the *Sorcerers* or *Witches*; for that old and craftie ſerpent being a Spirit, he eaſilie ſpies our affections, and ſo conformes himſelfe thereto, to deceiue vs to our wracke.

CHAP. III. ARGV.

The ſignifications and etymologies of the words of Magie *and* Necromancie. *The difference betwixt* Necromancie *and* Witch-craft: *What are the entreſsis, and beginnings, that brings any to the knowledge thereof.*

PHILOMATHES.

I Would gladlie firſt heare, what thing is it that ye call *Magie* or *Necromancie*.

EPI. This word *Magi* in the Perſian tongue, imports as much as to be ane contemplator or Interpretour of Diuine and heauenlie ſciences: which being firſt vſed amõgs the *Chaldees*, through their ignorance of the true diuinitie, was eſteemed and reputed amongſt them, as a principall vertue: And therefore, was named vniuſtly with an honorable ſtile, which name the *Greeks* imitated, generally importing all theſe kinds of vnlawfull artes.

And

And this word *Necromancie* is a Greek word, compounded of Νέκρων & μάντεια which is to say, the prophecie by the dead. This last name is giuen, to this black & vnlawfull science by the figure *Synedoche*, because it is a principall part of that art, to serue themselues with dead carcages in their diuinations.

PHI. What difference is there betwixt this arte, and Witch-craft?

EPI. Surelie, the difference vulgare put betwixt them, is verrie merrie, and in a manner true; for they say, that the Witches are seruants onely, and slaues to the Diuel; but the Necromanciers are his Maisters and commanders.

PHI. How can that be true, that any men being specially addicted to his seruice, can be his cõmanders?

EPI. Yea they may be: but it is onely *secundum quid*: For it is not by any power that they can haue ouer him, but *ex pacto* allanerlie: whereby he oblices himself in some trifles to them, that he may on the other part obteine the fruition of their body & soule, which is the onlie thing he huntes for.

PHI. An verie in-æquitable contract forsooth: But I pray you discourse vnto mee, what is the effect and secrets of that arte?

EPI. That is ouer large ane field ye giue mee: yet I shall doe good-will, the most summarly that I can, to runne through the principal points thereof. As there are two sorts of folkes, that may be entised to this art, to wit, learned or vnlearned: so is there two meanes, which are the first steerers vp & feeders of their curiositie, thereby to make them

to giue themſelues ouer to the ſame: Which two meanes, I call the Diuels ſchoole, and his rudiments. The learned haue their curioſitie wakened vp; and fedde by that which I call his ſchoole: this is the *Aſtrologie* judiciar. For diuers men hauing attained to a great perfection in learning, and yet remaining ouer-bare (alas) of the Spirit of regeneration and fruits thereof: finding all naturall things common, aſwell to the ſtupide pedants as vnto them, they aſſay to vendicate vnto them a greater name, by not onely knowing the courſe of things heauenly, but likewiſe to clim to the knowledge of things to come thereby. Which, at the firſt face appearing lawfull vnto them, in reſpect the ground thereof ſeemeth to proceed of naturall cauſes onelie: they are ſo allured thereby, that finding their practiſe to proue true in ſundrie things, they ſtudie to know the cauſe thereof: and ſo mounting from degree to degree, vpon the ſlipperie and vncertaine ſcale of curioſitie; they are at laſt entiſed, that where lawfull artes or ſciences failes, to ſatisfie their reſtleſſe minds, euen to ſeeke to that black and vnlawfull ſcience of *Magie*. Where, finding at the firſt, that ſuch diuers formes of circles and conjurations rightlie ioined thereunto, will raiſe ſuch diuers formes of ſpirits, to reſolue them of their doubts: and attributing the doing thereof, to the power inſeparably tied, or inherent in the circles: and many words of God, confuſedlie wrapped in; they blindly glorie of themſelues, as if they had by their quicknes of ingine, made a conqueſt of *Plutoes* domi-

dominion, and were become Emperours ouer the *Stygian* habitacles. Where,in the meane time(miſerable wretches) they are become in verie deede, bond-ſlaues to their mortall enemie: and their knowledge, for all that they preſume thereof,is nothing increaſed, except in knowing euill, and the horrors of Hell for puniſhment thereof,as *Adams* was by the eating of the forbidden tree. *Gen.3.*

Chap. IIII argv.

The Deſcription of the Rudiments and Schoole, which are the entreſſes to the arte of Magie: *And in ſpeciall the differences betwixt* Aſtronomie *and* Aſtrologie: *Diuiſion of* Aſtrologie *in diuers partes.*

Philomathes.

BVT I pray you likewiſe forget not to tel what are the Deuilles rudimentes.

Epi. His rudiments, I call firſt in generall, all that which is called vulgarly the vertue of worde, herbe, & ſtone:which is vſed by vnlawfull charmes, without naturall cauſes. As likewiſe all kinde of practicques, freites,or other like extraordinarie actiones, which cannot abide the true touche of naturall reaſon.

Phi. I would haue you to make that plainer, by ſome particular examples; for your propoſition is verie generall.

Epi. I meane either by ſuch kinde of Charmes as commonlie dafte wiues vſes, for healing of forſpoken goodes, for preſeruing them from euill

eyes, by knitting roun trees, or ſundrieſt kinde of hearbes, to the haire or tailes of the goods: by curing the worme, by ſtemming of bloud, by healing of Horſe-crookes, by turning of the riddle, or doing of ſuch like innumerable things by words, without applying anie thing, meete to the part offended, as Mediciners doe: Or elſe by ſtaying maried folkes, to haue naturally adoe with other (by knitting ſo manie knottes vpon a point at the time of their mariage) And ſuch-like things, which men vſe to practiſe in their merrineſſe: For fra vnlearned men (being naturally curious, and lacking the true knowledge of God) finde theſe practiſes to proue true, as ſundrie of them will do, by the power of the diuell for deceiuing men, and not by anie inherent vertue in theſe vaine words and freites; and being deſirous to winne a reputation to themſelues in ſuch-like turnes, they either (if they be of the ſhamefaſter ſort) ſeeke to be learned by ſome that are experimented in that Arte (not knowing it to bee euill at the firſt) or elſe being of the groſſer ſorte, runnes directly to the diuell for ambition or deſire of gaine, and plainely contracts with him thereupon.

PHI. But me thinks theſe means which yee call the Schoole and rudiments of the Diuell, are things lawfull, and haue beene approoued for ſuch in all times and ages: as in ſpeciall, this ſcience of *Aſtrologie*, which is one of the ſpeciall members of the *Mathematicques*.

EPI. There are two things which the learned haue

haue obſerued from the beginning, in the ſcience of the Heauenly Creatures, the Planets, Starres, and ſuch like: The one is their courſe and ordinary motions, which for that cauſe is called *Aſtronomia*. Which word is a compound of νόμος and ἀστέρων, that is to ſay, the law of the Starres: And this Arte indeede is one of the members of the *Mathematicques*, and not only lawfull, but moſt neceſſary & commẽdable. The other is called *Aſtrologia*, being compounded of ἀστέρων & λόγος, which is to ſay, the word and preaching of the ſtarres: Which is diuided in two parts: The firſt, by knowing thereby the powers of ſimples, and ſickneſſes, the courſe of the ſeaſons and the weather, being ruled by their influence; which part depending vpon the former, although it be not of it ſelf a part of *Mathematicques*: yet it is not vnlawful, being moderately vſed, ſuppoſe not ſo neceſſarie and commendable as the former. The ſecond part is to truſt ſo much to their influences, as thereby to fore-tell what common-weales ſhall flouriſh or decay: what perſons ſhall bee fortunate or vnfortunate: what ſide ſhall winne in anie battell: what man ſhall obtaine victorie at ſingular combate: what way, and of what age ſhall men die: what horſe ſhall winne at match-running; and diuerſe ſuch like incredible things, wherein *Cardanus*, *Cornelius Agrippa*, and diuers others haue more curiouſlie then profitablie written at large. Of this roote laſt ſpoken of, ſprings innumerable branches; ſuch as the knowledge by the natiuities; the *Cheiromancie*,

Geomantie, Hydromantie, Arithmantie, Phyſiognomie: & a thouſand others: which were much practiſed, & holden in great reuerence by the *Gentiles* of old. And this laſt part of *Aſtrologie* whereof I haue ſpoken, which is the root of their branches, was called by them *pars fortunæ*. This parte now is vtterlie vnlawful to be truſted in, or practized amongſt chriſtians, as leaning to no ground of naturall reaſon: & it is this part which I called before the deuils ſchoole.

PHI. But yet manie of the learned are of the contrarie opinion.

EPI. I grant, yet I could giue my reaſons to fortifie & maintaine my opinion, if to enter into this diſputation it wold not draw me quite off the ground of our diſcours; beſides the miſ-pending of the whole daie thereupon: One word onely I will anſwer to them, & that in the Scriptures (which muſt be an infallible ground to all true Chriſtians) That in the Prophet *Ieremie* it is plainelie forbidden, to beleeue or harken vnto them that Prophecies and fore-ſpeaks by the courſe of the Planets & Starres.

Ierem. 10.

CHAP. V. ARGV.

How farre the vſing of Charmes is lawful or vnlawfull The deſcription of the formes of Circles and Coniurationes. And what cauſeth the Magicians *themſelues to wearie thereof.*

PHILOMATHES.

WEL, Ye haue ſaide far inough in that argument. But how prooue ye now that theſe charmes

charmes or vnnaturall practicques are vnlawfull: For ſo, manie honeſt and merrie men and women haue publickly practized ſome of them, that I think if ye would accuſe them al of witch-craft, ye would affirme more nor ye will be beleeued in.

EPI. I ſee if you had taken good tent (to the nature of that word, whereby I named it,) ye would not haue beene in this doubt, nor miſtaken me, ſo farre as ye haue done: For although, as none can be ſchollers in a ſchoole, & not be ſubiect to the maſter thereof: ſo none can ſtudie and put in practize (for ſtudie the alone, and knowledge, is more perillous nor offenſiue; and it is the practiſe onely that makes the greatneſſe of the offence.) The cirkles & art of *Magie*, without committing an horrible defection from God: And yet as they that reades and learnes their rudiments, are not the more ſubject to anie ſchool-maſter, if it pleaſe not their parents to put them to the ſchoole thereafter; So they who ignorātly proues theſe practicques, which I cal the diuels rudiments, vnknowing them to be baits, caſten out by him, for trapping ſuch as God will permit to fall into his hands: This kind of folks I ſay, no doubt, are to be iudged the beſt of, in reſpect they vſe no inuocation nor helpe of him (by their knowledge at leaſt) in theſe turnes, & ſo haue neuer entred thēſelues into Sathans ſeruice; Yet to ſpeake trulie for mine owne part (I ſpeake but for my ſelfe) I deſire not to make ſo neere riding: For in my opinion our enemie is ouer craftie, and we ouer weake (except the greater grace of God) to aſſay ſuch hazards, wherein he preaſes to trap vs.

PHI.

PHI. Ye haue reaſon forſooth; for as the common Prouerbe ſayth: They that ſuppe keile with the Deuill, haue neede of long ſpoones. But now I praie you goe forwarde in the deſcribing of this arte of *Magie*.

EPI. Fra they bee come once vnto this perfection in euill, in hauing any knowledge (whether learned or vnlearned) of this black art: they then beginne to bee wearie of the raiſing of their Maiſter, by coniured circkles; being both ſo difficile and perilous, and ſo commeth plainlie to a contract with him, wherein is ſpeciallie conteined formes and effectes.

PHI. But I praye you or euer you goe further, diſcourſe me ſome-what of their circkles and coniurationes; And what ſhould bee the cauſe of their wearying thereof: For it ſhould ſeeme that that forme ſhould be leſſe feareſull yet, than the direct haunting and ſocietie, with that foule and vncleane Spirite.

EPI. I thinke ye take me to be a Witch my ſelfe, or at the leaſt would faine ſweare your ſelfe prentiſe to that craft: Alwaies as I may, I ſhall ſhortlie ſatisfie you, in that kinde of coniurations, which are conteined in ſuch bookes, which I call the Deuilles Schoole: There are foure principall parts; the perſons of the coniurers; the action of the coniuration; the wordes and rites vſed to that effect; and the Spirites that are coniured. Ye muſt firſt remember to laye the grounde, that I tould you before: which is, that it is no power inherent in the cir-

circles,or in the holines of the names of God blaſphemouſlie vſed: nor in whatſoeuer rites or ceremonies at that time vſed,that either can raiſe any infernall ſpirit, or yet limitat him perforce within or without theſe circles. For it is he onelie, the father of all lyes, who hauing firſt of all preſcribed that forme of doing, feining himſelfe to be commanded & reſtreined thereby, wil be loath to paſſe the boundes of theſe injunctiones; aſwell thereby to make them glory in the impiring ouer him(as I ſaide before:) As likewiſe to make himſelfe ſo to be truſted in theſe little thinges, that he may haue the better commoditie thereafter, to deceiue them in the end with a tricke once for all; I meane the euerlaſting perdition of their ſoul & body. Then laying this ground,as I haue ſaid, theſe conjurationes muſt haue few or mo in number of the perſones conjurers(alwaies paſſing the ſinguler number) according to the qualitie of the circle, and forme of apparition. Two principall thinges cannot well in that errand be wanted: holie-water (whereby the Diuill mockes the *Papiſtes*) and ſome preſent of a liuing thing vnto him. There ar likewiſe certaine ſeaſons,dayes and houres, that they obſerue in this purpoſe: Theſe things being all readie, and prepared, circles are made triangular, quadrangular, round,double or ſingle,according to the forme of apparition that they craue. But to ſpeake of the diuerſe formes of the circles, of the innumerable characters and croſſes that are within and without, and out-through the ſame, of the diuers formes of

apparitiones, that that craftie ſpirit illudes them with, and of all ſuch particulars in that action, I remit it to ouer-manie that haue buſied their heades in deſcribing of the ſame; as being but curious, and altogether vnprofitable. And this farre onelie I touch, that when the conjured Spirit appeares, which will not be while after manie circumſtances, long praiers, and much muttring and murmuring of the conjurers; like a *Papiſt* prieſt, diſpatching a hunting *Maſſe*: how ſone I ſay, he appeares, if they haue miſſed one iote of all their rites; or if any of their feete once ſlyd ouer the circle through terror of his feareful apparition, he payes himſelfe at that time in his owne hande, of that due debt which they ought him; and other-wiſe would haue delayed longer to haue payed him: I meane hee carries them with him bodie and ſoule. If this be not now a juſt cauſe to make them wearie of theſe formes of conjuration, I leaue it to you to judge vpon; conſidering the long-ſomeneſſe of the labour, the preciſe keeping of dayes and houres (as I haue ſaid) The terribleneſſe of apparition, and the preſent perrell that they ſtande in, in miſſing the leaſt circumſtance or freite, that they ought to obſerue: And on the other parte, the Deuil is glad to mooue them to a plaine and ſquare dealing with him as I ſaid before.

CHAP. VI. ARGV.

The Deuilles contract with the Magicians: *The diuiſion thereof in two partes: What is the difference betwixt Gods miracles and the Deuils.*

PHILOMATHES.

INdeed there is cauſe inough, but rather to leaue him at all, then to runne more plainlie to him, if they were wiſe he dealt with. But goe forwarde now I pray you to theſe turnes, fra they become once deacons in this craft.

EPI. From time that they once plainlie begin to contract with him: The effect of their contract conſiſtes in two thinges, in formes and effectes, as I began to tell alreadie, were it not yee interrupted me (for although the contract be mutuall; I ſpeake firſt of that part, wherein the Deuill obliſhes himſelfe to them) by formes, I meane in what ſhape or faſhion he ſhall come vnto them, when they call vpon him. And by effectes, I vnderſtand, in what ſpecial ſorts or ſeruices he binds himſelfe to be ſubject vnto them. The qualitie of theſe formes and effectes, is leſſe or greater, according to the skil & art of the *Magician*. For as to the formes, to ſome of the baſer ſort of them he obliſhes himſelfe to appeare at their calling vpon him, by ſuch a proper name which he ſhewes vnto them, either in likenes of a dog, a Catte, an Ape, or ſuch-like other beaſt; or elſe to anſwere by a voice onelie. The effects are to anſwere to ſuch demands, as concernes curing of diſſeaſes, their owne particular menagery: or ſuch other baſe things as they require of him.

But to the moſt curious ſorte, in the formes he will obliſh himſelfe, to enter in a dead bodie, and there out of to giue ſuch anſwers, of the euent of battels, of maters cõcerning the eſtate of commonwelths, and ſuch like other great queſtions: yea, to ſome he will be a continuall attender, in forme of a Page: He will permit himſelfe to be conjured, for the ſpace of ſo many yeres, ether in a tablet or a ring, or ſuch like thing, which they may eaſely carrie about with them: He giues them power to ſel ſuch wares to others, whereof ſome will bee dearer, and ſome better cheape; according to the lying or true ſpeaking of the Spirit that is conjured therein. Not but that in verie deede, all Devils muſt be lyars; but ſo they abuſe the ſimplicitie of theſe wretches, that becomes their ſchollers, that they make them beleeue, that at the fall of *Lucifer*, ſome Spirites fell in the aire, ſome in the fire, ſome in the water, ſome in the lande: In which Elementes they ſtill remaine. Whereupon they build, that ſuch as fell in the fire, or in the aire, are truer then they, who fell in the water or in the land, which is all but meare trattles, & forged be the author of al deceit. For they fel not be weight, as a ſolide ſubſtance, to ſtick in any one parte: But the principall part of their fal, conſiſting in qualitie, by the falling from the grace of God wherein they were created, they continued ſtill thereafter, and ſhal do while the latter daie, in wandring through the worlde, as Gods hang-men, to execute ſuch turnes as he employes them in. And when anie of them are not occupied in that, re-

turne

turne they muſt to their priſon in hel (as it is plaine in the miracle that CHRIST wrought at *Genne-zareth*) therein at the latter daie to be all encloſed for euer: and as they deceiue their ſchollers in this, ſo do they, in imprinting in them the opinion that there are ſo manie Princes, Dukes, and Kinges amongſt them, euerie one commaunding fewer or mo Legions, and impyring in diuers artes, and quarters of the earth. For though that I will not denie that there be a forme of ordour amongſt the Angels in Heauen, and conſequentlie, was amongſt them before their fall; yet, either that they bruike the ſame ſenſine; or that God will permit vs to know by damned Deuils, ſuch heauenlie myſteries of his, which he would not reueale to vs neither by Scripture nor Prophetes, I thinke no Chriſtiane will once thinke it. But by the contrarie of all ſuch myſteries, as he hath cloſed vp with his ſeale of ſecrecie; it becommeth vs to be contented with an humble ignoraunce, they being things not neceſſarie for our ſaluation. But to returne to the purpoſe, as theſe formes, wherein Sathan obliſhes himſelfe to the greateſt of the *Magicians*, are wonderfull curious; ſo are the effectes correſpondent vnto the ſame: For he will obliſh himſelfe to teach them artes and ſciences, which he may eaſelie doe, being ſo learned a knaue as he is: To carrie them newes from anie parte of the worlde, which the agilitie of a Spirite may eaſelie performe: to reueale to them the ſecretes of anie perſons, ſo being they bee once ſpoken, for the *Mat.8.*

thought none knowes but GOD; except ſo far as yee may gheſſe by their countenance, as one who is doubtleſlie learned inough in the *Phyſiognomie*: Yea, he will make his ſchollers to creepe in credite with Princes, by fore-telling them manie great things; parte true, parte falſe: For if all were falſe, he would tyne credite at all handes; but alwaies doubtſome, as his Oracles were. And he will alſo make them to pleaſe Princes, by faire banquets and daintie diſhes, carried in ſhort ſpace fra the fartheſt part of the world. For no man doubts but he is a thiefe, and his agilitie (as I ſpake before) makes him to come ſuche ſpeede. Such-like, he will guard his ſchollers with faire armies of horſemen and foote-men in appearance, Caſtles and fortes: Which all are but impreſſiones in the aire, eaſelie gathered by a ſpirite, drawing ſo neare to that ſubſtance himſelfe: As in like maner he will learne them manie juglarie trickes at Cardes, dice, and ſuch like, to deceiue mens ſenſes thereby: and ſuch innumerable falſe practicques; which are prouen by ouer-manie in this age: As they who ar acquainted with that *Italian* called SCOTO yet liuing, can report. And yet are all theſe things but deluding of the ſenſes, and no waies true in ſubſtance, as were the falſe miracles wrought by King *Phiraos* Magicians, for coũterfeiting *Moyſes*: For that is the difference betwixt Gods myracles and the Deuils, God is a creator, what he makes appeare in myracle, it is ſo in effect. As *Moyſes* rod being caſten downe, was no doubt turned in a naturall Ser-

pent:

pent: where as the Deuill (as Gods Ape) counterfetting that by his *Magicians*, maid their wandes to appeare so, onelie to mennes outward senses: as kythed in effect by their being deuoured by the other. For it is no wonder, that the Deuill may delude our senses, since we see by common proofe, that simple juglars will make an hundreth thinges seeme both to our eies and eares otherwaies then they are. Now as to the *Magicians* part of the contract, it is in a word that thing, which I said before, the Deuill hunts for in all men.

PHI. Surelie ye haue said much to me in this arte, if all that you haue said be as true as wonderfull.

EPI. For the trueth in these actiones, it will be easelie confirmed, to anie that pleases to take paine vpon the reading of diuerse authenticque histories, and the inquiring of daily experiences. And as for the trueth of their possibilitie, that they may be, and in what maner, I trust I haue alleaged nothing whereunto I haue not joyned such probable reasons, as I leaue to your discretion, to waie and considder: One word onlie I omitted, concerning the forme of making of this contract, which is either written with the *Magicians* owne bloud: or else being agreed vpon (in termes his schole-maister) touches him in some parte, though peraduenture no marke remaine; as it doth with all Witches.

CHAP. VII. ARGV.

The reaſon why the art of Magic *is vnlawfull. What puniſhment they merite: And who may be accounted guilty of that crime.*

PHILOMATHES.

SVRELIE Ye haue made this arte to appeare verie monſtruous & deteſtable. But what I pray you ſhal be ſaid to ſuch as mainteines this art to be lawfull, for as euill as you haue made it?

EPI. I ſay, they ſauour of the panne them ſelues, or at leaſt little better, And yet I would be glad to heare their reaſons.

PHI. There are two principallie, that euer I heard vſed; beſide that which is founded vpon the cõmon Prouerb (that the *Necromancers* commands the Deuill, which ye haue already refuted) The one is grounded vpon a receiued cuſtome: The other vpon an authoritie, which ſome thinkes infallible. Vpon cuſtome, we ſee that diuerſe Chriſtian Princes and Magiſtrates ſeuere puniſhers of Witches, will not onelie ouer-ſee *Magicians* to liue within their dominions; but euen ſome-times delight to ſee them prooue ſome of their practicques, The other reaſon is, that *Moyſes* being brought vp (as it is expreſſlie ſaid in the Scriptures) *in all the ſciences of the AEgyptians*; whereof no doubt, this was one of the principalles: And he notwithſtanding of this arte, pleaſing God, as he did, conſequentlie that art profeſſed by ſo godlie a man, coulde not be vnlawfull.

EPI.

EPI. As to the firſt of your reaſones, grounded vpon cuſtome: I ſaie, an euill cuſtome can neuer be accepted for a good law, for the ouer great ignorance of the worde in ſome Princes and Magiſtrates, and the contempt thereof in others, moues them to ſinne heavelie againſt their office in that poynt. As to the other reaſone, which ſeemes to be of greater weight, if it were formed in a Syllogiſme; it behooued to be in manie termes, and full of fallacies (to ſpeake in termes of *Logicque*) for firſt, that that generall propoſition; affirming *Moyſes* to be taught *in all the ſciences of the AEgyptians*, ſhould conclude that he was taught in *Magie*, I ſee no neceſſity. For we muſt vnderſtand that the ſpirit of God there, ſpeaking of ſciences, vnderſtandes them that are lawfull; for except they be lawfull, they are but *abuſiuè* called ſciences, & are but ignorances, indeede: *Nam homo pictus, non eſt homo.* Secondlie, giuing that he had bene taught in it, there is great difference, betwixt knowledge and practiſing of a thing (as I ſaid before). For God knoweth all thinges, being alwaies good, and of our ſinne & our infirmitie proceedeth our ignorance. Thirdlie, giuing that he had both ſtudied and practiſed the ſame (which is more nor monſtruous to be beleeued by any Chriſtian) yet wee know well inough, that before that euer the ſpirite of God began to call *Moyſes*, he was fled out of *AEgypt*, being fourtie yeares of age, for the ſlaughter of an *AEgyptian*, and in his good father *Iethroes* lande, firſt called at the firie buſhe, hauing remained there

other fourtie yeares in exile: ſo that ſuppoſe he had beene the wickeddeſt man in the worlde before, he then became a changed and regenerat man, and very litle of olde *Moyſes* remained in him. *Abraham* was an Idolater in *Vr* of *Chaldæa*, before he was called: And *Paule* being called *Saule*, was a moſt ſharp perſecutor of the Saintes of God, while that name was changed.

PHI. What puniſhment then thinke ye merites theſe *Magicians* and *Necromancers*?

EPI. The like no doubt, that *Sorcerers* and *Witches* merites; and rather ſo much greater, as their error proceedes of the greater knowledge, and ſo drawes nerer to the ſin againſt the holy Ghoſt. And as I ſaye of them, ſo ſay I the like of all ſuch as conſults, enquires, entertaines, & ouerſees them, which is ſeene by the miſerable endes of many that askes co uncell of them: For the Deuill hath neuer better tydings to tell to any, then he tolde to *Saule*: neither is it lawfull to vſe ſo vnlawfull inſtrumentes, were it neuer for ſo good a purpoſe: for that axiome in Theologie is moſt certaine and infallible: *Nunquam faciendum eſt malum vt bonum inde eueniat.*

Act 3.

THE

THE SECONDE BOOKE OF DÆmonologie

ARGVMENT.

The deſcription of Sorcery & Witchcraft in ſpeciall.

CHAP. I. ARGV.

Proued by the Scripture, that ſuch a thing can be: And the reaſons refuted of all ſuch as would call it but an imagination and Melancholicque humor.

PHILOMATHES.

OW Since yee haue ſatisfied me nowe ſo fullie, concerning *Magie* or *Necromancie*, I will pray you to doe the like in *Sorcerie* or *Witchcraft*.

EPI. That fielde is likewiſe verie large: and althought in the mouthes and pennes of manie, yet fewe knowes the trueth thereof, ſo

wel as they beleeue themſelues, as I ſhall ſo ſhortly as I can, make you (God willing) as eaſelie to perceiue.

PHI. But I pray you before ye goe further, let mee interrupt you here with a ſhorte digreſſion: which is, that many can ſcarcely beleeue that there is ſuch a thing as Witch-craft. Whoſe reaſons I wil ſhortly alleage vnto you, that ye may ſatisfie me as well in that, as ye haue done in the reſt. For firſt, whereas the Scripture ſeemes to prooue Witch-craft to be, by diuerſe examples, and ſpeciallie by ſundrie of the ſame, which yee haue alleaged; it is thought by ſome, that theſe places ſpeakes of *Magicians* and *Necromancers* onlie, & not of Witches. As in ſpecial, theſe wiſe men of *Pharaohs*, that coũterfeited *Moyſes* miracles, were *Magicians* ſay they, & not Witches: As likewiſe that *Pythoniſſe* that *Saul* conſulted with: And ſo was *Simon Magus* in the new Teſtament, as that very ſtile imports. Secondlie, where ye would oppone the dailie practicque, & confeſſiõ of ſo manie, that is thought likewiſe to be but verie melancholicque imaginations of ſimple rauing creatures. Thirdly, if Witches had ſuch power of Witching of folkes to death, (as they ſay they haue) there had bene none left aliue long ſence in the world, but they: at the leaſt, no good or godlie perſon of whatſoeuer eſtate, could haue eſcaped their deuilrie.

EPI. Your three reaſons as I take, ar grounded the firſt of them *negativè* vpon the Scripture: The ſecond *affirmativè* vpon Phyſicke: And the thirde vpon

vpon the certaine proofe of experiẽce. As to your firſt, it is moſt true indeede, that all theſe wiſe men of *Pharaoh* were *Magicians* of art: As likewiſe it appeares wel that the *Pythoniſſe*, with whom *Saul* conſulted, was of that ſame profeſſion: & ſo was *Simon Magus*. But yee omitted to ſpeake of the Lawe of God, wherein are all *Magicians*, Diuines, Enchanters, Sorcerers, witches, & whatſoeuer of that kind that conſultes with the Deuil, plainelie prohibited, and alike threatned againſt. And beſides that, ſhe who had the Spirite of *Python*, in the Actes, whoſe Spirite was put to ſilence by the Apoſtle, could be no other thing but a verie Sorcerer or Witche, if yee admit the vulgare diſtinction, to be in a maner true, whereof I ſpake in the beginning of our conference. For that ſpirite whereby ſhe conqueſted ſuch gaine to her Maſter, was not at her raiſing or commãding, as ſhe pleaſed to appoint, but ſpake by her toung, aſwell publicklie, as priuatelie: Whereby ſhee ſeemed to draw nearer to the ſort of *Demoniakes* or poſſeſſed, if that conjunction betwixt them, had not bene of her owne conſent: as it appeared by her, not being tormented therewith: And by her conqueſting of ſuch gaine to her maſters (as I haue alreadie ſaid.) As to your ſecond reaſon grounded vpon Phyſick, in attributing their confeſſiones or apprehenſiones, to a naturall melancholicque humour: Anie that pleaſes Phyſicallie to conſider vpon the natural humour of melancholie, according to all the Phyſicians, that euer writ thereupon, they ſall finde that that will be *Act.* 16.

ouer ſhort a cloak to couer their knauery with: For as the humor of Melancholie in the ſelfe is blacke, heauie and terrene, ſo are the ſymptomes thereof, in any perſones that are ſubject therevnto, leannes, palenes, deſire of ſolitude: and if they come to the higheſt degree therof, mere folie and *Manie*: where as by the contrarie, a great number of them that euer haue bene convict or cõfeſſors of Witchcraft, as may be preſently ſeene by manie that haue at this time confeſſed: they are by the contrarie, I ſay, ſome of them rich and worldly-wiſe, ſome of them fatte or corpulent in their bodies, and moſt part of them altogether giuen ouer to the pleaſures of the fleſh, continual haunting of companie, and all kind of merrines, both lawfull and vnlawfull, which are things directly contrarie to the ſymptomes of Melancholie, whereof I ſpake, and further experience daylie proues how loath they are to confeſſe without torture, which witneſſeth their guiltines, where by the contrary, the Melancholicques neuer ſpares to bewray themſelues, by their continuall diſcourſes, feeding thereby their humor in that which they thinke no crime. As to your third reaſon, it ſcarſelie merites an anſwere. For if the deuill their maſter were not bridled, as the ſcriptures teacheth vs, ſuppoſe there were no men nor women to be his inſtruments, hee could finde waies inough without anie helpe of others to wrack all mankinde: wherevnto he employes his whole ſtudy, and *goeth about like a roaring Lyon* (as PETER ſaith) to that effect, but the limites of his power were ſet down before the

1. *Pet.* 5.

foun-

foundations of the world were laid, which he hath not power in the leaſt jote to tranſgreſſe. But beſide all this, there is ouer greate a certainty to proue that they are, by the daily experience of the harms that they do, both to men, and whatſoeuer thing men poſſeſſes, whome God will permit them to be the inſtruments, ſo to trouble or viſite, as in my diſcourſe of that arte, yee ſhall heare clearelie proued.

Chap. II. argv.

The Etymologie and ſignification of that word of Sorcerie. *The firſt entreſſe and prentiſhippe of them that giues themſelues to that craft.*

Philomathes.

COme on then I pray you, and returne where ye left.

Epi. This word of *Sorcerie* is a *Latine* worde, which is taken from caſting of the lot, & therefore he that vſeth it, is called *Sortiarius à ſorte.* As to the word of *Witchcraft*, it is nothing but a proper name giuen in our language. The cauſe wherefore they were called *ſortiarij*, proceeded of their practiques ſeeming to come of lot or chance: Such as the turning of the riddle: the knowing of the forme of prayers, or ſuch like tokens: If a perſon deceaſed woulde liue or dye. And in generall, that name was giuen them for vſing of ſuch charmes, and freites, as that Craſte teacheth them. Manie poynts of their craft and practicques are common

betuixt the *Magicians* and them: for they ſerue both one Maſter, although in diuerſe faſhions. And as I deuided the *Necromancers*, into two ſorts, learned and vnlearned; ſo muſt I denie them in other two, riche and of better accompt, poore and of baſſer degree. Theſe two degrees now of perſones, that practiſes this craft, anſwers to the paſſions in them, which (I told you before) the Deuil vſed as meanes to intyſe them to his ſeruice, for ſuch of them as are in great miſerie and pouertie, he allures to follow him, by promiſing vnto them greate riches, and worldlie commoditie. Such as though riche, yet burnes in a deſperate deſire of reuenge, hee allures them by promiſes, to get their turne ſatisfied to their hartes contentment. It is to be noted nowe, that that olde and craftie enemie of ours, aſſailes none, though touched with any of theſe two extremities, except he firſt finde an entreſſe reddy for him, either by the great ignorance of the perſon he deales with, ioyned with an euill life, or elſe by their careleſnes and contempt of God: And finding them in an vtter deſpair, for one of theſe two former cauſes that I haue ſpoken of; hee prepares the way by feeding them craftely in their humour, and filling them further and further with deſpaire, while he finde the time proper to diſcouer himſelf vnto them. At which time, either vpon their walking ſolitarie in the fieldes, or elſe lying panſing in their bed; but alwaies without the company of any other, he either by a voyce, or in likeneſſe of a man inquires of them, what troubles them: and promiſeth

ſeth them, a ſuddaine and certaine waie of remedie, vpon condition on the other parte, that they follow his adviſe, and doe ſuch things as hee will require of them: Their mindes beeing prepared before hand, as I haue already ſpoken, they eaſely agreed vnto that demaund of his: And ſyne ſettes an other tryiſt, where they may meete againe. At which time, before hee proceede any further with them, hee firſt perſwades them to addict themſelues to his ſeruice: which being eaſely obtained, he then diſcouers what he is vnto them: makes them to renounce their God and Baptiſme directly, and giues them his marke vppon ſome ſecreit place of their bodie, which remaines ſoare vnhealed, while his next meeting with them, and thereafter euer inſenſible, howſoeuer it be nipped or pricked by any, as is daily prooued, to giue them a proofe thereby, that as in that dooing, hee coulde hurte and heale them; ſo all their ill and well doing thereafter, muſt depend vpon him. And beſides that, the intollerable dolour that they feele in that place, where hee hath marked them, ſerues to waken them, and not to let them reſt, while their next meeting againe: fearing leſt otherwayes they might eyther forget him, being as new Prentiſes, and not well enough founded yet, in that fiendly follie: or elſe remembring of that horrible promiſe they made him, at their laſt meeting, they might skunner at the ſame, and preaſſe to call it backe. At their third meeting, hee makes a ſhew to be carefull to performe his promiſes, either by teaching them wayes how to get

themſelues reuenged, if they be of that ſort: Or elſe by teaching them leſſons, howe by moſt vilde and vnlawfull meanes, they may obtaine gaine, and worldly commodity, if they be of the other ſort.

CHAP. III. ARGV.

The Witches *actions diuided in two partes. The actions proper to their owne perſons. Their actions toward others. The forme of their conuentions, and adoring of their Maiſter.*

PHILOMATHES.

YEe haue ſaid now inough of their initiating in that ordour. It reſts then that yee diſcourſe vpon their practiſes, fra they be paſſed Prentiſes: for I would faine heare what is poſſible to them to performe in very deede. Although they ſerue a common Maiſter with the *Necromancers*, (as I haue before ſaide) yet ſerue they him in an other forme. For as the meanes are diuerſe, which allures them to theſe vnlawfull artes of ſeruing of the Diuell; ſo by diuerſe wayes vſe they their practiſes, anſwering to theſe meanes, which firſt the Diuell vſed as inſtruments in them; though all tending to one end: To wit, the enlarging of Sathans tyrannie, and croſſing of the propagation of the Kingdome of CHRIST, ſo farre as lyeth in the poſſibilitie, either of the one or other ſorte, or of the Deuill their Maſter. For where the *Magitians*, as allured by curioſitie, in the moſt part of their practiſes, ſeekes principally the ſatisfying of the ſame, and to winne to themſelues a popular honour and eſtimation:

Theſe

Theſe Witches on the other parte, beeing inticed, either for the deſire of reuenge, or of worldly riches, their whole practiſes, are either to hurte men and their gudes, or what they poſſeſſe, for ſatisfying of their cruell mindes in the former, or elſe by the wracke in quhatſoeuer ſort, of anie whom God will permit them to haue power of, to ſatisfie their greedy deſire in the laſt point.

Epi. In two parts their actions may bee diuided; the actions of their owne perſons, and the actions proceeding from them towardes anie other. And this diuiſion being wel vnderſtood, will eaſilie reſolue you, what is poſſible to them to doe. For although all that they confeſſe is no lie vppon their parte, yet doubtleſly, in my opinion, a parte of it is not indeede, according as they take it to be: And in this I meane by the actions of their owne perſons. For as I ſaide before, ſpeaking of *Magie*, that the Diuell illudes the ſenſes of theſe ſchollers of his, in many things, ſo ſay I the like of theſe Witches.

Phi. Then I pray you firſt to ſpeak of that part of their owne perſons, and ſyne yee may come next to their actions towards others.

Epi. To the effect that they may performe ſuch ſeruices of their falſe Maiſter, as he employes them in, the Diuel as Gods Ape, counterfeites in his ſeruants, this ſeruice and forme of adoration; that God preſcribed and made his ſeruantes to practiſe. For as the ſeruants of GOD, publikelie vſes to conveene for ſeruing of him, ſo makes he them in great

numbers to conveene (though publikely they dare not) for his ſeruice. As none conueenes to the adoration and worſhipping of God, except they bee marked with his ſeale, the Sacrament of Baptiſme: So none ſerues Sathan, and conueenes to the adoring of him, that are not marked with that marke, wherof I already ſpake. As the Miniſter ſent by God teacheth plainely at the time of their publike conuentions, how to ſerue him in ſpirit and truth: ſo that vncleane ſpirite, in his owne perſon teacheth his Diſciples, at the time of their conueening, how to worke all kinde of miſchiefe: And craues coumpt of all their horrible and deteſtable proceedinges paſſed, for aduauncement of his ſeruice. Yea that he may the more viuely counterfeit and ſcorne God, hee oft times makes his ſlaues to conveene in theſe very places, which are deſtinate and ordained for the conveening of the ſeruants of God (I meane by Churches) But this farre, which I haue yet ſaide, I not onely take it to be true in their opinions, but euen ſo to be indeede. For the forme that hee vſed in counterfeiting God amongeſt the Gentiles, makes mee ſo to thinke: As God ſpake by his Oracles, ſpake hee not ſo by his? As GOD had aſwell bloudie Sacrifices, as others without bloud, had not hee the like? As God had Churches ſanctified to his ſeruice, with Altars, Prieſts, Sacrifices, Ceremonies and Prayers; had hee not the like polluted to his ſeruice? As God gaue reſponſes by *Vrim* and *Thummim*, gaue he not his reſponſes by the intralls of beaſtes; by the ſinging of Fowles, and by their

actions

actions in the aire? As God by viſions, dreames, and extaſies reuealed what was to come, and what was his will vnto his ſeruantes; vſed hee not the like meanes to forewarne his ſlaues of things to come? Yea, euen as God loued cleaneneſſe, hated vice, and impuritie, and appoynted puniſhments therefore: vſed he not the like (though falſely I graunt, and but in eſchewing the leſſe inconuenient, to drawe them vpon a greater) yet diſſimuled he not, I ſay, ſo farre as to appoynt his Prieſtes to keepe their bodies cleane and vndefiled, before their asking reſponſes of him? And fained he not God to be a Protectour of euery vertue, and a iuſt reuenger of the contrarie? This reaſon then mooues me, that as he is that ſame Diuell, and as craftie now as hee was then, ſo will he not ſpare as pertely in theſe actions that I haue ſpoken of, concerning the Witches perſons: But further, Witches oft times confeſſes, not onely his conueening in the Church with them, but his occupying of the Pulpit: Yea, their forme of adoration, to be the kiſſing of his hinder partes. Which though it ſeeme ridiculous, yet may it likewiſe be true, ſeeing we reade that in *Calicute*, hee appearing in forme of a Goate-bucke, hath publikely that vn-honeſt homage done vnto him, by euerie one of the people: So ambitious is hee, and greedy of honour (which procured his fall) that hee will euen imitate God in that part, where it is ſaid, that *Moſes* could ſee but the *hinder partes of God, for the brightneſſe of his glorie*: And yet that ſpeach is ſpoken but ἀνθρωποπαθειαν. *Exodus* 33

Chap. IIII. argv.

What are the waies possible, wherby the witches may transport themselues to places far distant. And what are impossible & meere illusions of Sathan. And the reasons therof.

Philomathes.

BVt by what way say they, or thinke ye it possible they can come to these vnlawfull conuentions?

Epi. There is the thing which I esteeme their senses to be deluded in, and though they lie not in confessing of it, because they thinke it to be true, yet not to be so in substance or effect: for they say, that by diuerse meanes they may conueene, either to the adoring of their Maister, or to the putting in practise any seruice of his, committed vnto their charge: one way is naturall, which is naturall riding, going or sayling, at what houre their Maister comes and aduertises them. And this way may be easilie belieued: an other way is some-what more strange: and yet is it possible to be true: which is by being carryed by the force of the Spirite which is their conducter, either aboue the earth, or aboue the Sea swiftly, to the place where they are to meete: which I am perswaded to be likewayes possible, in respect that as *Habakkuk* was carryed by the Angell in that forme, to the denne where *Daniel* lay; so thinke I, the Deuill will be readie to imitate God, as well in that as in other things: which is much more possible to him to doe, being a Spirite, then to a mighty winde, being but a naturall meteore, to transporte from one place to an other, a solide bodie, as is commonlie and dayly seene in practise: But in this violent

Apocrypha of Bel and the Dragon

lent forme they cannot be carryed, but a ſhorte bounds, agreeing with the ſpace that they may retaine their breath : for if it were longer, their breath could not remaine vnextinguiſhed, their body being carryed in ſuch a violent and forcible maner, as by example : If one fall off an ſmall height, his life is but in perill, according to the hard or ſoft lighting : But if one fall from an high and ſtay rocke, his breath will be forcibly banniſhed from the bodie, before he can win to the earth, as is oft ſeene by experience. And in this tranſporting they ſay themſelues, that they are inuiſible to any other, except amongſt themſelues; which may alſo bee poſſible in my opinion. For if the diuell may forme what kind of impreſſions he pleaſes in the ayre, as I haue ſaid before, ſpeaking of *Magie*, why may he not far eaſilier thicken & obſcure ſo the aire, that is next about them, by contracting it ſtraite together, that the beames of any other mans eyes can not pearce thorow the ſame, to ſee them? But the third way of their comming to their conuentions, is that wherin I thinke them deluded : for ſome of them ſayeth, that beeing transformed in the likeneſſe of a little beaſt or foule, they will come and pearce through whatſoeuer houſe or Church, though all ordinarie paſſages be cloſed, by whatſoeuer open, the ayre may enter in at. And ſome ſayeth, that their bodies lying ſtil, as in an extaſie, their ſpirits wil be rauiſhed out of their bodies, & carryed to ſuch places. And for verifying thereof, wil giue euident tokens, aſwel by witneſſes that haue ſeene their body lying ſenceleſſe

in the meane time, as by naming perſons, whome-with they mette, and giuing tokens quhat purpoſe was amongſt them, whome otherwayes they could not haue knowen: for this forme of journeying, they affirme to vſe moſt, when they are tranſported from one Country to another.

PHI. Surely I long to heare your owne opinion of this: For they are like old wiues trattles about the fire. The reaſons that mooues me to thinke that theſe are meere illuſions, are theſe. Firſt, for them that are transformed in likeneſſe of beaſtes or foules, can enter through ſo narrow paſſages, although I may eaſily beleeue that the Diuell coulde, by his woorkemanſhippe vppon the ayre, make them appeare to be in ſuch formes, eyther to themſelues, or to others: Yet how he can contract a ſolide bodie within ſo little roome, I thinke it is directly contrarie to it ſelfe, for to be made ſo little, and yet not diminiſhed: To be ſo ſtraitly drawen together, and yet feele no paine; I thinke it is ſo contrary to the qualitie of a naturall bodie, and ſo like to the little tranſubſtantiate god in the Papiſtes Maſſe, that I can neuer beleeue it. So to haue a quantitie, is ſo proper to a ſolide bodie, that as all Philoſophers concludes, it can not be any more without one, then a ſpirite can haue one. For, when *Peter came out of the priſon, and the doores all locked:* It was not by any contracting of his bodie in ſo little roome: but by the giuing place of the doore, though vn-eſpyed by the Gaylors. And yet is there no compariſon, when this is done, betwixt the power of God, and

Actes 12.

of

of the Diuel. As to their forme of extaſie and ſpirituall tranſporting, it is certaine the ſoules going out of the bodie, is the onely definition of naturall death: and who are once dead, God forbid wee ſhould thinke that it ſhould lie in the power of all the Diuells in Hell, to reſtore them to their life againe: Although hee can put his owne ſpirite in a dead bodie, which the *Necromancers* commonlie practiſe, as yee haue heard. For that is the office properly belonging to God; and beſides that, the ſoule once parting from the bodie, can not wander any longer in the worlde, but to the owne reſting place muſt it goe immediately, abiding the coniunction of the bodie againe, at the latter day.

And what Chriſt or the Prophets did miraculouſly in this caſe, it can not in no Chriſtian mans opinion be made common with the Diuell. As for any tokens that they giue for prooving of this, it is verie poſſible to the Diuelles craft, to perſwade them to theſe meanes. For hee being a ſpirite, may hee not ſo rauiſh their thoughts, and dull their ſences, that their bodie lying as dead, hee may obiect to their ſpirites, as it were in a dreame, and (as the Poets write of *Morpheus*) repreſent ſuch formes of perſons, of places, and other circumſtances, as hee pleaſes to illude them with? Yea, that hee may deceiue them with the greater efficacie, may hee not at that ſame inſtant, by fellowe Angelles of his, illude ſuch other perſons ſo in that ſame faſhion, whome-with hee makes them to beleeue that they mette; that all their reportes and tokens, though

ſeuerally examined, may euery one agree with an other. And that whatſoeuer actions, either in hurting men or beaſts; or whatſoeuer other thing that they falſelie imagine, at that time to haue done, may by himſelfe or his marrowes, at that ſame time be done indeede; ſo as if they would giue for a token of their being rauiſhed at the death of ſuch a perſon within ſo ſhorte ſpace thereafter, whom they beleeue to haue poyſoned, or witched at that inſtant, might hee not at that ſame houre, haue ſmitten that ſame perſon, by the permiſſion of GOD, to the farther deceiuing of them, and to mooue others to beleeue them? And this is ſurely the liklieſt way, and moſt according to reaſon, which my judgement can finde out in this, and whatſoeuer other vnnaturall poyntes of their confeſſion. And by theſe meanes ſhall we ſaile ſurely, betwixt *Charybdis* and *Scylla*, in eſchewing the not beleeuing of them altogether on the one parte, leſt that drawe vs to the errour, that there is no Witches: and on the other parte in beleeuing of it, make vs to eſchewe the falling into innumerable abſurdities, both monſtrouſly againſt all Theologie diuine, and Philoſophie humane.

CHAP. V. ARGV.

Witches actions towards others. Why there are more women of that craft then men? What things are poſſible to them to effectuate by the power of their maſter. The reaſons thereof. What is the ſureſt remedie of the harmes done by them.

PHI-

PHILOMATHES.

FOrſooth your opinion in this, ſeemes to carrie moſt reaſon with it, and ſince yee haue ended, then the actions belonging properly to their owne perſons: ſay forward now to their actions vſed towards others.

EPI. In their actions vſed towardes others, three things ought to be conſidered: Firſt, the maner of their conſulting thereupon: Next, their part as inſtruments: And laſt, their maiſters part, who puts the ſame in execution. As to their conſultations thereuppon, they vſe them oftest in the Churches, where they conveene for adoring: at what time their maiſter enquiring at them what they would be at: euerie one of them propones vnto him, what wicked turne they would haue done, either for obtaining of riches, or for reuenging them vppon any whom they haue malice at: who graunting their demaund, as no doubt willingly he will, ſince it is to doe euill, hee teacheth them the meanes whereby they may do the ſame. As for litle trifling turnes that women haue adoe with, hee cauſeth them to ioynt dead corpſes, and to make powders thereof, mixing ſuch other things there-amongſt, as he giues vnto them.

PHI. But before yee goe further, permit me, I pray you, to interrupt you one word, which yee haue put mee in memorie of, by ſpeaking of Women. What can be the cauſe that there are twentie women giuen to that craft, where there is one man?

EPI. The reaſon is eaſie, for as that ſexe

is frailer then man is, ſo is it eaſier to be intrapped in theſe groſſe ſnares of the Diuell, as was ouer well prooued to be true, by the Serpents deceiuing of *Eua* at the beginning, which makes him the homelier with that ſex ſenſine.

PHI. Returne now where ye left.

EPI. To ſome others at theſe times hee teacheth, how to make Pictures of waxe or clay: That by the roaſting thereof, the perſons that they beare the name of, may be continually melted or dryed away by continuall ſickeneſſe. To ſome hee giues ſuch ſtones or poulders, as wil helpe to cure or caſt on diſeaſes: And to ſome hee teacheth kindes of vncouthe poyſons, which Mediciners vnderſtandes not (for hee is farre cunninger then man in the knowledge of all the occult proprieties of nature) not that any of theſe meanes which hee teacheth them (except the poyſons which are compoſed of thinges naturall) can, of themſelues, helpe any thing to theſe turnes, that they are employed in, but onely being Gods Ape, as well in that, as in all other things. Euen as God by his Sacraments which are earthly of themſelues workes a heauenlie effect, though no wayes by any cooperation in them: And as Chriſt by clay and ſpettle wrought together, *opened the eyes of the blinde man*, ſuppoſe there was no vertue in that which hee outwardly applied, ſo the Diuell will haue his out-warde meanes to be ſhewes, as it were of his doing, which hath no parte of cooperation in his turnes with him, how farre that euer the ignorants be abuſed

Iohn 9.

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in the contrarie. And as to the effectes of theſe two former partes, to wit, the conſultations and the outwarde meanes, they are ſo woonderfull, as I dare not alleadge any of them, without ioyning a ſufficient reaſon of the poſſibilitie thereof. For leauing all the ſmall trifles among wiues, and to ſpeake of the principall poyntes of their craft. For the common trifles thereof, they can doe without conuerting well enough by themſelues: Theſe principall poyntes I ſay are theſe: They can make men or women to loue or hate other, which may be verie poſſible to the Diuell to effectuate, ſeeing hee being a ſubtile ſpirite, knowes wel enough how to perſwade the corrupted affection of them whome God will permit him ſo to deale with: They can lay the ſickeneſſe of one vpon another, which likewiſe is verie poſſible vnto him: For ſince by Gods permiſſion, hee layed ſickeneſſe vpon *Iob*, why may he not farre eaſilier lay it vppon any other: For as an old practitian, he knowes wel enough what humour domines moſt in any of vs, and as a ſpirite he can ſubtillie walken vp the ſame, making it peccant, or to abounde, as hee thinkes meete for troubling of vs, when God will ſo permit him. And for the taking off of it, no doubt hee will be glad to relieue ſuch of preſent paine, as hee may thinke by theſe meanes to perſwade to be catched in his euerlaſting ſnares and fetters. They can bewitch and take the life of men or women, by roaſting of the Pictures, as I ſpake of before, which likewiſe is verie poſſible to their Maiſter to performe, for although (as I ſaide

before) that inſtrument of waxe haue no vertue in that turne dooing, yet may hee not very well, euen by the ſame meaſure that his conjured ſlaues melts that wax at the fire, may hee not, I ſay, at theſe ſame times, ſubtily, as a ſpirite, ſo weaken and ſcatter the ſpirites of life of the patient, as may make him on the one parte, for faintneſſe, to ſweate out the humour of his bodie: And on the other parte, for the not concurrence of theſe ſpirites, which cauſes his digeſtion, ſo debilitate his ſtomak, that this humour radicall continually, ſweating out on the one parte, and no new good ſucke being put in the place thereof, for lacke of digeſtion on the other, hee at laſt ſhall vaniſh away, euen as his picture will doe at the fire. And that knauiſh and cunning workeman, by troubling him, onely at ſome times, makes a proportion, ſo neere betwixt the woorking of the one and the other, that both ſhall ende as it were at one time. They can rayſe ſtormes and tempeſts in the ayre, eyther vpon Sea or land, though not vniuerſally, but in ſuch a particular place and preſcribed boundes, as God will permitte them ſo to trouble: Which likewiſe is verie eaſie to be diſcerned from any other naturall tempeſts that are meteores, in reſpect of the ſuddaine and violent raiſing thereof, together with the ſhort induring of the ſame. And this is likewiſe very poſſible to their Maiſter to do, he hauing ſuch affinitie with the ayre as being a ſpirite, and hauing ſuch power of the forming and mooving thereof, as ye haue heard me already declare: For

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in the Scripture, that ſtile of, *the Prince of the ayre,* is giuen vnto him. They can make folkes to become Phrenticque or Maniacque, which likewiſe is verie poſſible to their Maſter to do, ſince they are but naturall ſickneſſes: and ſo he may lay on theſe kindes, aſwell as any others. They can make ſpirits, eyther to follow and trouble perſons, or haunt certaine houſes, and affray oftentimes the inhabitants: as hath beene knowen to be done by our Witches at this time. And likewiſe they can make ſome to bee poſſeſſed with ſpirits, & ſo to become very Dæmoniacques: and this laſt ſorte is very poſſible likewiſe to the Diuell their Maiſter to doe, ſince he may eaſily ſend his owne Angels to trouble in what forme he pleaſes, any whom God wil permit him ſo to vſe. *Epheſ.2.*

PHI. But will God permit theſe wicked inſtruments by the power of the Diuell their Maiſter, to trouble by anie of theſe meanes, anie that beleeues in him?

EPI. No doubt, for there are three kinde of folkes whom God will permit ſo to be tempted or troubled; the wicked for their horrible ſinnes, to puniſh them in the like meaſure; The godly that are ſleeping in any great ſinnes or infirmities and weakeneſſe in faith, to waken them vp the faſter by ſuch an vncouth forme: and euen ſome of the beſt, that their patience may be tryed before the world, as IOBS was. For why may not God vſe any kinde of extraordinarie puniſhment, when it pleaſes him; as well as the ordinary rods of ſickneſſe or other aduerſities.

PHI.

PHI. Who then may be free from theſe diuelliſh practiſes?

EPI. No man ought to preſume ſo farre as to promiſe any impunitie to himſelfe: for God hath before all beginnings, præordinated, as well the particular ſortes of plagues, as of benefites for euerie man, which in the owne time hee ordaines them to be viſited with, and yet ought we not to be the more afraide for that, of anie thing that the Diuel and his wicked inſtruments can doe againſt vs: For wee daily fight againſt the Diuel in a hundreth other wayes: And therefore, as a valiant Captaine affraies no more being at the combate, nor ſtayes from his purpoſe for the rummiſhing ſhotte of a canon, nor the ſmal clacke of a Piſtolet: ſuppoſe he be not certaine what may light vpon him; Euen ſo ought we boldely to goe forwarde in fighting againſt the Diuel without any greater terrour, for theſe his rareſt weapons, nor for the ordinarie whereof wee haue daily the proofe.

PHI. Is it not lawful then, by the helpe of ſome other Witch, to cure the diſeaſe that is caſten on by that craft?

EPI. No wayes lawful: For I gaue you the reaſon thereof in that axiome of Theologie, Which was the laſt wordes I ſpake of *Magie*.

PHI. How then may theſe diſeaſes be lawfully cured?

EPI. Onelie by earneſt prayer vnto God, by amendement of their liues, and by ſharpe purſuing euerie one, according to his calling of theſe inſtruments

mentes of Sathan, whoſe puniſhment to the death will be a ſalutarie ſacrifice for the patient. And this is not onely the lawfull way, but likewiſe the moſt ſure: For by the Deuils meanes, *can neuer the Diuell be caſten out*, as Chriſt ſayeth. And when ſuch a cure is vſed, it may wel ſerue for a ſhort time, but at the laſt, it will doubtleſſie tend to the vtter perdition of the patient, both in bodie and ſoule. *Mark 3.*

CHAP. VI. ARGV.

What ſorte of folkes are leaſt or moſt ſubiect to receiue harme by Witchcraft. What power they haue to harme the Magiſtrate, and vpon what reſpects they haue any power in priſon: And to what end may or will the Deuill appeare to them therein. Vpon what reſpectes the Deuill appeires in ſundry ſhapes to ſundry of them at any time.

PHILOMATHES.

BVt who dare take vpon him to puniſh them, if no man can be ſure to be free from their vnnaturall inuaſiones?

EP I. We ought not the more of that reſtraine from vertue, that the way wherby we climbe thereunto be ſtraight and perrilous. But beſides that, as there is no kinde of perſones ſo ſubject to receiue harme of them, as theſe that are of infirme and weake faith (which is the beſt buckler againſt ſuch inuaſiones;) ſo haue they ſo ſmal power ouer none, as ouer ſuch as zealouſſie and earneſtlie perſewes them, without ſparing for anie worldlie reſpect.

PHI. Then they are like the Peſt, which ſmites theſe ſickareſt, that flies it fartheſt, and apprehends

deepliest the perrell thereof.

EPI. It is euen so with them: For neither is it able to them to vse anie false cure vpon a patient, except the patient first beleeue in their power, and so hazard the tinsell of his own soule, nor yet can they haue lesse power to hurt any, nor such as contemns most their doinges, so being it comes of faith, and not of anie vaine arrogancie in themselues.

PHI. But what is their power against the Magistrate?

EPI. Lesse or greater, according as he deales with them. For if he be slouthfull towardes them, God is verie able to make them instrumentes to waken & punish his slouth. But if he be the contrarie, he according to the iust law of God, and allowable law of al Nations, wil be diligent in examining and punishing of them: GOD will not permit their master to trouble or hinder so good a worke.

PHI. But fra they be once in hands and firmance, haue they any further power in their craft?

EPI. That is according to the forme of their detention. If they be but apprehended and deteined by anie priuate person, vpon other priuate respectes, their power no doubt either in escaping, or in doing hurte, is no lesse nor euer it was before. But if on the other parte, their apprehending and detention be by the lawfull Magistrate, vpon the iust respectes of their guiltinesse in that craft, their power is then no greater then before that euer they medled with their master. For where God beginnes iustlie to strike by his lawfull Lieutennentes, it is not in the Deuilles power to defraude

fraude or bereaue him of the office, or effect of his powerfull and reuenging Scepter.

PHI. But wil neuer their maſter come to viſit thē, fra they be once apprehended & put in firmance?

EPI. That is according to the eſtaite that theſe miſerable wretches are in: For if they be obſtinate in ſtill denying, he will not ſpare, when hee findes time to ſpeake with thē, either if he find thē in any comfort, to fil them more and more with the vaine hope of ſome maner of reliefe: or elſe if he finde them in a deepe diſpaire, by all meanes to augment the ſame, & to perſwade them by ſome extraordinarie meanes to put themſelues downe, which very commonlie they doe. But if they be penitent and confeſſe, God will not permit him to trouble them anie more with his preſence and allurements.

PHI. It is not good vſing his counſell I ſee then. But I would earneſtly know when he appeares to them in priſon, what formes vſes he then to take?

EPI. Diuers formes, euē as he vſes to do at other times vnto them. For as I told you, ſpeaking of *Magie*, he appeares to that kind of crafteſ-men ordinarily in an forme, according as they agree vpon it amongſt themſelues: Or if they be but prentiſes, according to the qualitie of their circles or conjurations. Yet to theſe capped creatures, he appeares as he pleaſes, and as he findes meeteſt for their humors. For euen at their publicke conuentiones, he appeares to diuers of them in diuers formes, as we haue found by the difference of their confeſſions in that point: For he deluding them with vaine impreſſions in the aire, makes himſelfe to ſeeme

more terrible to the groſſer ſorte, that they maie thereby be moued to feare and reuerence him the more: And les monſtrous and vncouth like againe to the craftier ſorte, leaſt otherwaies they might ſturre and skunner at his vglineſſe.

PHI. How can he then be felt, as they confeſſe they haue done him, if his bodie be but of aire?

EPI. I heare little of that amongſt their cõfeſſions, yet may he make himſelfe palpable, either by aſſuming anie dead bodie, and vſing the miniſtrie therof, or elſe by deluding as well their ſence of feeling as ſeeing; which is not impoſſible to him to do, ſince all our ſenſes, as we are ſo weake, and euen by ordinarie ſickneſſes will be often times deluded.

PHI. But I would ſpeere one word further yet, cõcerning his appearing to them in priſon, which is this May anie other that chances to be preſent at that time in the priſon, ſee him as well as they.

EPI. Some-times they will, and ſome-times not, as it pleaſes God.

CHAP. VII. ARGV.

Two formes of the deuils viſible conuerſing in the earth, with the reaſons wherefore the one of them was commuſt in the time of Papiſtrie: *And the other ſenſine. Theſe that denies the power of the Deuill, denies the power of God, and are guiltie of the errour of the* Sadduces.

PHILOMATHES.

HAth the Deuill then power to appeare to any other, except to ſuch as are his ſworne diſciples: eſpecially ſince al Oracles, & ſuch like kinds of illuſions

illuſions were taken away and aboliſhed by the cumming of CHRIST?

EPI. Although it be true indeede, that the brightneſſe of the Goſpell at his cumming, ſcaled the cloudes of all theſe groſſe errors in the Gentiliſme: yet that theſe abuſing ſpirites, ceaſes not ſenſine at ſometimes to appeare, dailie experience teaches vs. Indeed this difference is to be marked betwixt the formes of Sathans conuerſing viſibly in the world. For of two different formes thereof, the one of them by the ſpreading of the Euangell, and conqueſt of the white horſe, in the ſixt Chapter of the Reuelation, is much hindred and become rather there through. This his appearing to any Chriſtians, troubling of them outwardly, or poſſeſſing of them conſtrainedly. The other of them is become cõmuner and more vſed ſenſine, I meane by their vnlawfull artes, wherupon our whole purpoſe hath bene. This we finde by experience in this Ile to be true. For as we know, moe Ghoſts & ſpirites were ſeene, nor tongue can tell, in the time of blind *Papiſtrie* in theſe Countries, where now by the contrary, a man ſhall ſcarcely all his time heare once of ſuch thinges. And yet were theſe vnlawfull artes farre rarer at that time: and neuer were ſo much harde of, nor ſo rife as they are now.

PHI. What ſhould be the cauſe of that?

EPI. The diuerſe nature of our ſinnes procures at the Iuſtice of God, diuerſe ſorts of puniſhments anſwering thereunto. And therefore as in the time of *Papiſtrie*, our fathers erring groſſely, & through

ignorance, that miſt of errours ouerſhaddowed the Deuill to walke the more familiarlie amongſt them: And as it were by barnelie and affraying terrours, to mocke and accuſe their barnelie errours. By the contrarie, we now being ſounde of Religion, and in our life rebelling to our profeſſion, God iuſtly by that ſinne of rebellion, as *Samuel* calleth it, accuſeth our life ſo wilfullie fighting againſt our profeſſion.

PHI. Since yee are entred nowe to ſpeake of the appearing of ſpirites: I would be glad to heare your opinion in that matter. For manie denies that any ſuch ſpirites can appeare in theſe daies as I haue ſaid.

EPI. Doubtleſlie who denieth the power of the Deuil, would likewiſe denie the power of God, if they could for ſhame. For ſince the Deuill is the verie contrarie oppoſite to God, there can be no better way to know God, then by the contraries; as by the ones power (though a creature) to admire the power of the great Creator: by the falſhood of the one to conſidder the truth of the other, by the injuſtice of the one, to conſidder the Iuſtice of the other: And by the crueltie of the one, to conſidder the mercifulneſſe of the other: And ſo foorth in al the reſt of the eſſence of God, and qualities of the Deuill. But I feare indeed, there be oner many *Saducees* in this world, that denies all kindes of ſpirits: For convicting of whoſe errour, there is cauſe inough if there were no more, that God ſhould permit at ſometimes ſpirites viſibly to kyith.

THE

THE THIRDE BOOKE OF DÆMO-nologie.

ARGVMENT.

The deſcription of all theſe kindes of Spirites that troubles men or women. The concluſion of the whole Dialogue.

CHAP. I. ARGV.

The diuiſion of ſpirites in foure principall kindes. The deſcription of the firſt kinde of them, called Spectra & vmbræ mortuorum. *What is the beſt way to be free of their trouble.*

PHILOMATHES.

Pray you now then go forward in telling what ye thinke fabulous, or may be trowed in that caſe.

EPI. That kinde of the Deuils conuerſing in the earth, may bee diuided in foure differente kindes, whereby hee affrayeth and troubleth the bodies of men: For of the abuſing of the ſoule,

I haue ſpoken alreadie. The firſt is, where ſpirites troubles ſome houſes or ſolitarie places: The ſecond, where ſpirites followes vpon certaine perſones, and at diuers houres troubles them: The thirde, when they enter within them and poſſeſſe them: The fourth is theſe kinde of ſpirites that are called vulgarlie the Fayrie. Of the three former kindes, ye harde alreadie, how they may artificiallie be made by Witch-craft to trouble folke: Now it reſtes to ſpeake of their naturall comming as it were, and not rayſed by Witch-craft. But generally I muſt for-warne you of one thing before I enter in this purpoſe: that is, that although in my diſcourſeing of them, I deuyde them in diuers kindes, yee muſt notwithſtanding there of note my Phraſe of ſpeaking in that: For doubtleſlie they are in effect, but all one kinde of ſpirites, who for abuſing the more of mankinde, takes on theſe ſundrie ſhapes, and vſes diuerſe formes of out-ward actiones, as if ſome were of nature better then other. Nowe I returne to my purpoſe: As to the firſt kinde of theſe ſpirites, that were called by the auncients by diuers names, according as their actions were. For if they were ſpirites that haunted ſome houſes, by appearing in diuers and horrible formes, and making greate dinne: they were called *Lemures* or *Spectra*. If they appeared in likeneſſe of anie defunct to ſome friends of his, they were called *vmbræ mortuorum*: And ſo innumerable ſtiles they got, according to their actiones, as I haue ſaid alreadie. As we ſee by experience, how manie ſtiles they haue giuen

uen them in our language in the like maner: Of the appearing of theſe ſpirites, wee are certified by the Scriptures, where the Prophet *Eſay* 13. and 34. chap. threatning the deſtruction of *Ieruſalem*: declares, that it ſhall not onely bee wracked, but ſhall become ſo great a ſolitude, as it ſhall be the habitackle of Howlettes, and of *Ziim* and *Iim*, which are the proper Hebrew names for theſe Spirites. The cauſe why they haunte ſollitarie places, it is by reaſon, that they may affraye and brangle the more the faith of ſuch as them alone hauntes ſuch places. For our nature is ſuch, as in companies wee are not ſo ſoone mooued to any ſuch kinde of feare, as being ſollitarie, which the Diuell knowing well inough, hee will not therefore aſſaile vs but when wee are weake: And beſides that, GOD will not permit him ſo to diſhonour the ſocieties and companies of Chriſtians, as in publike times and places to walke viſibly amongſt them. On the other part, when he troubles certaine houſes that are dwelt in, it is a ſure token either of groſſe ignorance, or of ſome groſſe and ſlaunderous ſinnes amongſt the inhabitaunts thereof: which God by that extraordinary rod puniſhes. *Eſay.* 13. *Ierem.* 50.

PHI. But by what way or paſſage can theſe Spirites enter in theſe houſes, ſeeing they alledge that they will enter, Doore and Windowe being ſteiked?

EPI. They will chooſe the paſſage for theyr entreſſe, according to the forme that they are in at

that time. For if they haue assumed a deade bodie, whereinto they lodge themselues, they can easely inough open without dinne any Doore or Window, and enter in thereat. And if they enter as a spirite onely, any place where the aire may come in at, is large inough an entry for them: For as I said before, a spirite can occupie no quantitie.

PHI. And will God then permit these wicked spirites to trouble the rest of a dead body, before the resurrection thereof? Or if he will so, I thinke it should be of the reprobate onely.

EPI. What more is the rest troubled of a dead bodie, when the Diuell carries it out of the graue to serue his turne for a space, nor when the Witches takes it vp and ioyntes it, or when as Swine wortes vppe the graues? The rest of them that the Scripture speakes of, is not meaned by a locall remaining continually in one place, but by their resting from their trauelles and miseries of this world, while their latter coniunction againe with the soule at that time to receiue full glory in both. And that the Diuell may vse aswell the ministrie of the bodies of the faithfull in these cases, as of the vn-faithfull, there is no inconvenient; for his haunting with their bodies after they are deade, can no-waies defyle them: In respect of the soules absence. And for any dishonour it can be vnto them, by what reason can it be greater, then the hanging, heading, or many such shameful deaths, that good men will suffer?

for

for there is nothing in the bodies of the faithfull, more worthie of honour, or freer from corruption by nature, nor in these of the vnfaithfull, while time they be purged and glorified in the latter daie, as is dayly seene by the vilde diseases and corruptions, that the bodies of the faithfull are subiect vnto, as yee will see clearely proued, when I speake of the possessed and Dæmoniacques.

PHI. Yet there are sundry that affirmes to haue haunted such places, where these spirites are alleaged to be: And could neuer heare nor see anie thing.

EPI. I thinke well: For that is only reserued to the secrete knowledge of God, whom he will permit to see such things, and whom not.

PHI. But where these spirites hauntes and troubles any houses, what is the best way to banish them?

EPI. By two meanes may onely the remeid of such things be procured: The one is ardent prayer to God, both of these persones that are troubled with them, and of that Church whereof they are. The other is the purging of themselues by amendment of life from such sinnes, as haue procured that extraordinarie plague.

PHI. And what meanes then these kindes of spirites, when they appeare in the shadow of a person newly dead, or to die, to his friendes?

EPI. When they appeare vpon that occasion, they are called Wraithes in our language. Amõgst the *Gentiles* the Diuell vsed that much, to make

them beleeue that it was ſome good ſpirite that appeared to them then, either to forewarne them of the death of their friend; or elſe to diſcouer vnto them, the will of the defunct, or what was the way of his ſlauchter, as it is written in the booke of the hiſtories Prodigious. And this way he eaſily deceiued the *Gentiles*, becauſe they knew not God: And to that ſame effect is it, that he now appeares in that maner to ſome ignorant Chriſtians. For he dare not ſo illude any that knoweth that, neither can the ſpirite of the defunct returne to his friend, or yet an Angell vſe ſuch formes.

PHI. And are not our war-woolfes one ſorte of theſe ſpirits alſo, that hauntes and troubles ſome houſes or dwelling places?

EPI. There hath indeede bene an old opinion of ſuch like thinges; For by the *Greekes* they were called λυκανθρωποι which ſignifieth men-woolfes. But to tell you ſimplie my opinion in this, if anie ſuch thing hath beene, I take it to haue proceeded but of a naturall ſuper-abundance of Melancholie, which as we reade, that it hath made ſome thinke themſelues Pitchers, and ſome horſes, and ſome one kinde of beaſt or other: So ſuppoſe I that it hath ſo viciat the imagination and memorie of ſome, as *per lucida intervalla*, it hath ſo highly occupied them, that they haue thought themſelues very Woolfes indeede at theſe times: and ſo haue counterfeited their actiones in goeing on their handes and feete, preaſſing to deuoure women and barnes, fighting and ſnatching with all the towne dogges,

dogges, and in vſing ſuch like other bruitiſh actiones, and ſo to become beaſtes by a ſtrong apprehenſion, as *Nebucad-netzar* was ſeuen yeares: but as to their hauing and hiding of their hard and ſchellie ſluiches, I take that to be but eiked, by vncertaine report, the author of all lyes. *Dan.4.*

CHAP. II. ARGV.

The deſcription of the next two kindes of Spirites, whereof the one followes outwardlie, the other poſſeſſes inwardlie the perſones that they trouble. That ſince all Prophecies and viſions are now ceaſed, all ſpirites that appeares in theſe formes are euill.

PHILOMATHES.

COme formard now to the reſt of theſe kindes of ſpirites.

EPI. As to the next two kindes, that is, either theſe that outwardly troubles and followes ſome perſones, or elſe inwardly poſſeſſes them: I will conioyne them in one, becauſe aſwel the cauſes are alike in the perſons that they are permitted to trouble: as alſo the waies whereby they may be remedied and cured.

PHI. What kinde of perſones are they that vſes to be ſo troubled?

EPI. Two kindes in ſpeciall: Either ſuch as being guiltie of greeuous offences, God puniſhes

by that horrible kinde of ſcourge, or elſe being perſons of the beſt nature peraduenture, that yee ſhall finde in all the Countrey about them, GOD permittes them to be troubled in that ſort, for the triall of their patience, and wakening vp of their zeale, for admoniſhing of the beholders, not to truſt ouer-much in themſelues, ſince they are made of no better ſtuffe, and peraduenture blotted with no ſmaller ſinnes (as Chriſt ſaide, ſpeaking of them vpon whom the Tower of *Sylo* fell:) And for giuing likewiſe to the ſpectators, matter to praiſe GOD, that they meriting no better, are yet ſpared from being corrected in that fearefull forme.

Luk. 13.

PHI. Theſe are good reaſons for the parte of GOD, which apparantly mooues him ſo to permit the Diuell to trouble ſuch perſons. But ſince the Diuell hath euer a contrary reſpect in all the actions that GOD imployes him in: which is I pray you the end and marke he ſhoots at in this turne?

EPI. It is to obtaine one of two things thereby, if hee may: The one is the tinſell of their life, by inducing them to ſuch perillous places at ſuch time as he either followes or poſſeſſes them, which may procure the ſame: And ſuch like, ſo farre as GOD will permit him, by tormenting them to weaken theyr body, and caſt them in incurable diſeaſes. The other thing that hee preaſes to obtaine by troubling of them, is the tinſell of theyr ſoule, by intiſing them to miſtruſt and

and blaſpheme God: Either for the intollerableneſſe of their torments, as he aſſayed to haue done with *Iob*; or elſe for his promiſing vnto them to leaue the troubling of them, in caſe they would ſo do, as is knowne by experience at this ſame time by the confeſſion of a young one that was ſo troubled. *Iob.* 1.

PHI. Since ye haue ſpoken now of both theſe kindes of ſpirites comprehending them in one: I muſt now goe backe againe in ſpeering ſome queſtions of euery one of theſe kindes in ſpeciall. And firſt for theſe that followes certaine perſons, yee know that there are two ſortes of them: One ſorte that troubles and tormentes the perſons that they haunt with: An other ſort that are ſeruiceable vnto them in all kinde of their neceſſaries, and omittes neuer to forewarne them of any ſuddaine perill that they are to be in. And ſo in this caſe, I would vnderſtand whether both theſe ſortes bee but wicked and damned ſpirites: Or if the laſt ſort be rather Angelles, (as ſhould appeare by their actions) ſent by God to aſſiſt ſuch as hee ſpecially fauoures. For it is written in the Scriptures, that *God ſendes Legions of Angels to guarde and watch ouer his elect.* *Gen.* 32. 1. *King.* 6. *Pſal.* 34.

EPI. I know wel inough where fra that errour which ye alledge hath proceeded: For it was the ignorant Gentiles that were the fountaine thereof. Who for that they knew not God, they forged in their owne imaginations, euery man to be ſtill accompanied with two ſpirites, whereof they called the-

the one *genius bonus*, the other *genius malus*: the Greekes callled them ευδαιμονα & κακοδαιμονα: whereof the former they ſaid, perſwaded him to all the good he did: the other entiſed him to all the euill. But praiſed be God, we that are Chriſtians, & walks not amongſt the *Cymmerian* coniectures of man, knowes well inough, that it is the good ſpirite of God onely, who is the fountain of all goodnes, that perſwades vs to the thinking or doing of any good: and that it is our corrupted fleſh and Sathan, that intiſeth vs to the contrary. And yet the Diuell for confirming in the heades of ignorant Chriſtians, that errour firſt maintained among the Gentiles, he whiles among the firſt kind of ſpirits that I ſpeak of, appeared in time of Papiſtrie and blindneſſe, and haunted diuers houſes, without doing any euill, but doing as it were neceſſary turnes vp and downe the houſe: and this ſpirit they called *Browvie* in our language, who appeared like a rough-man: yea, ſome were ſo blinded, as to beleeue that their houſe was all their ſonſier, as they called it, that ſuch ſpirites reſorted there.

PHI. But ſince the Diuels intention in all his actions, is euer to do euill, what euill was there in that forme of doing, ſince their actions outwardly were good?

EPI. Was it not euill inough to deceiue ſimple ignorants, in making them to take him for an Angell of light, and ſo to account of Gods enemie, as of their particular friend: where by the contrarie, all we that are Chriſtians, ought aſſuredly to knowe that

that ſince the comming of Chriſt in the fleſh, and eſtabliſhing of his Church by the Apoſtles, all miracles, viſions, prophecies, & appearances of Angels or good ſpirites are ceaſed. Which ſerued onely for the firſt ſowing of faith, and planting of the Church. Where now the Church being eſtabliſhed, and the white Horſe whereof I ſpake before, hauing made his conqueſt, the Law and Prophets are thought ſufficient to ſerue vs, or make vs inexcuſable, as Chriſt ſaith in his parable of *Lazarus* and the rich man.

CHAP. III. ARGV.

The deſcription of a particular ſort of that kind of following ſpirites, called Incubi *and* Succubi: *And what is the reaſon wherefore theſe kindes of ſpirites hauntes moſt the Northerne and barbarous parts of the world.*

PHILOMATHES.

THE next queſtion that I would ſpeere, is likewiſe concerning this firſt of theſe two kindes of ſpirites that ye haue conioyned: and it is this; ye know how it is commonly written and reported, that amongſt the reſt of the ſortes of ſpirites that followes certaine perſons, there is one more monſtrous nor al the reſt: in reſpect as it is alleaged, they conuerſe naturally with them whom they trouble and hauntes with: and therefore I would know in two thinges your opinion herein: Firſt if ſuch a thing can be: and next if it be: whether there be a difference of ſexes amongſt theſe ſpirites or not?

EPI. That abhominable kinde of the Diuels

abuſing of men or women, was called of old, *Incubi* and *Succubi*, according to the difference of the ſexes that they conuerſed with. By two meanes this great kinde of abuſe might poſſibly be performed: The one, when the Diuell onely as a ſpirite, and ſtealing out the ſperme of a dead body, abuſes them that way, they not graithly ſeeing any ſhape or feeling any thing, but that which he ſo conueyes in that part: As we reade of a Monaſterie of Nunnes which were burnt for their being that way abuſed. The other meane is, when he borrowes a dead body and ſo viſibly, and as it ſeemes vnto them naturally as a man conuerſes with them. But it is to be noted, that in whatſoeuer way he vſeth it, that ſperme ſeemes intollerably colde to the perſon abuſed. For if he ſteale out the nature of a quicke perſon, it cannot be ſo quickly carried, but it will both tine the ſtrength and heate by the way, which it could neuer haue had for lacke of agitation, which in the time of procreation is the procurer and wakener vp of theſe two natural qualities. And if he occupying the dead body as his lodging, expell the ſame out thereof in the due time, it muſt likewiſe be colde by the participation with the qualities of the dead body whereout of it comes. And whereas ye enquire if theſe ſpirites be diuided in ſexes or not, I thinke the rules of Philoſophie may eaſily reſolue a man of the contrarie: For it is a ſure principle of that Art, that nothing can be diuided in ſexes, except ſuch liuing bodies as muſt haue a naturall ſeede to ge-

nere

nere by. But we know ſpirits hath no ſeede proper to themſelues, nor yet can they gender one with an other.

PHI. How is it then that they ſay ſundry monſters haue bene gotten by that way?

EPI. Theſe tales are nothing but *Aniles fabulæ*. For that they haue no nature of their owne, I haue ſhewed you alreadie. And that the cold nature of a dead body, can worke nothing in generation, it is more nor plaine, as being already dead of it ſelfe as well as the reſt of the body is, wanting the naturall heate, and ſuch other naturall operation, as is neceſſarie for working that effect, and in caſe ſuch a thing were poſſible (which were allutterly againſt all the rules of nature) it would breed no monſter, but onely ſuch a naturall off-ſpring, as would haue cummed betuixt that man or woman and that other abuſed perſon, in caſe they both being aliue had had a doe with other. For the Diuels parte therein, is but the naked carrying or expelling of that ſubſtance: And ſo it could not participate with no qualitie of the ſame. Indeede, it is poſſible to the craft of the Diuell to make a womans belley to ſwell after he hath that way abuſed her, which he may do either by ſtirring vp her owne humor, or by hearbes, as we ſee beggers daily do. And when the time of her deliuery ſhould come to make her thoil great dolours, like vnto that naturall courſe, and then ſubtilly to ſlippe in the Mid-wiues handes, ſtockes, ſtones, or ſome monſtrous barne brought from ſome other place, but this is more reported

and geſſed at by others, nor beleeued by me.

PHI. But what is the cauſe that this kinde of abuſe is thought to be moſt common in ſuch wilde parts of the worlde, as *Lap-land*, and *Fin-land*, or in our North Iles of *Orknay* and *Schet-land*?

EPI. Becauſe where the Diuell findes greateſt ignorance and barbaritie, there aſſailes hee groſſeliеſt, as I gaue you the reaſon wherefore there was moe Witches of women-kinde nor men.

PHI. Can an any be ſo vnhappy as to giue their willing conſent to the Diuels vilde abuſing them in this forme?

EPI. Yea, ſome of the Witches haue confeſſed, that he hath perſwaded them to giue their willing conſent therevnto, that he may thereby haue them feltred the ſikarer in his ſnares; But as the other cõpelled ſort is to be pittied and prayed for, ſo is this moſt highly to be puniſhed and deteſted.

PHI. It is not the thing which we call the *Mare*, which takes folkes ſleeping in their beds, a kinde of theſe ſpirits, whereof ye are ſpeaking?

EPI. No, that is but a naturall ſickneſſe, which the Mediciners hath giuen that name of *Incubus* vnto *ab incubando*, becauſe it being a thicke fleume, falling into our breaſt vpon the heart, while we are ſleeping, intercludes ſo our vitall ſpirits, and takes all power from vs, as makes vs think that there were ſome vnnaturall burden or ſpirit, lying vpon vs, and holding vs downe.

CHAP.

CHAP. IIII. ARGV.

The deſcription of the Dæmoniackes & poſſeſſed. By what reaſon the Papiſts may haue power to cure them.

PHILOMATHES.

WEL, I haue tolde you now all my doubts, and ye haue ſatisfied me therein, concerning the firſt of theſe two kindes of ſpirites that yee haue conioyned. Now I am to inquire onely two thinges at you concerning the laſt kinde, I meane the Dæmoniackes. The firſt is, whereby ſhall theſe poſſeſſed folks be diſcerned fra thē that are trobled with a natural Phrenſie or Manie. The next is, how can it be that they can be remedied by the Papiſtes Church, whome wee counting as Hereticques, it ſhould appeare that one Diuell ſhould not caſt out an other, for then would *his kingdome be diuided in it ſelfe*, as Chriſt ſaid. *Math.* 12 *Mark.* 3.

EPI. As to your firſt queſtion; there are diuers ſymptomes, whereby that heauie trouble may bee diſcerned from a naturall ſickneſſe, and ſpecially three, omitting the diuers vaine ſignes that the Papiſts attributes vnto it: Such as the raging at holy water, their fleeing a backe from the Croſſe, their not abiding the hearing of God named, and innumerable ſuch like vaine thinges that were alike faſhious and feckles to recite. But to come to theſe three ſymptomes then, whereof I ſpake, I account the one of them to be the incredible ſtrength of the poſſeſſed creature, which will farre exceede the ſtrength of ſixe of the wighteſt and wodeſt of any other men that are not ſo troubled. The next is the

boldning vp ſo far of the patients breaſt and bellie, with ſuch an vnnaturall ſturring and vehement agitation within them: And ſuch an ironie hardnes of his ſinnowes ſo ſtiffelie bended out, that it were not poſſible to pricke out as it were the skinne of any other perſon ſo far: ſo mightely works the Diuell in all the members & ſenſes of his body, he being locallie within the ſame, ſuppoſe of his ſoule and affections thereof, he haue no more power then of any other mans. The laſt is, the ſpeaking of ſundry languages, which the patient is knowen by them that were acquainte with him neuer to haue learned, and that with an vncouth and hollowe voice, & all the time of his ſpeaking, a greater motion being in his breaſt then in his mouth. But fra this laſt ſymptome is excepted ſuch, as are altogether in the time of their poſſeſſing bereft of all their ſenſes being poſſeſſed with a dumbe and blinde ſpirite, whereof Chriſt releiued one, in the 12. of *Mathew*. And as to your next demande, it is firſt to be doubted if the *Papiſtes* or any not profeſſing the only true Religion, can relieue any of that trouble. And next, in-caſe they can, vpon what reſpectes it is poſſible vnto them. As to the former vpon two reaſons, it is grounded: firſt that it is knowen ſo many of them to be counterfite, which wyle the Clergie inuentes for confirming of their rotten Religion. The next is, that by experience we finde that fewe, who are poſſeſſed indeede, are fully cured by them: but rather the Diuell is content to releaſe the bodely hurting of them, for a

ſhort

ſhort ſpace, thereby to obteine the perpetuall hurt of the ſoules of ſo many that by theſe falſe miracles may be induced or confirmed in the profeſſion of that erroneous Religion: euen as I told you before that he doth in the falſe cures, or caſting off of diſeaſes by Witches. As to the other part of the argument in-caſe they can, which rather (with reuerence of the learned thinking otherwaies) I am induced to beleeue, by reaſon of the faithfull report that men ſound of religion, haue made according to their ſight thereof, I think if ſo be, I ſay theſe may be the reſpectes, whereupon the *Papiſtes* may haue that power. Chriſt gaue a commiſſion and power to his Apoſtles to caſt out Diuels, which they according thereunto put in execution: The rules he bad them obſerue in that action, was faſting and praier: & the action it ſelfe to be done in his name. This power of theirs proceeded not then of any vertue in them, but onely in him who directed them. As was clearly proued by *Iudas* his hauing as great power in that commiſſion, as any of the reſt. It is eaſie then to be vnderſtand that the caſting out of Diuelles, is by the vertue of faſting and prayer, and in-calling of the name of God, ſuppoſe many imperfectiones be in the perſon that is the inſtrument, as Chriſt himſelfe teacheth vs of the power that falſe Prophets ſhall haue to caſt out Diuels. It is no wonder then, theſe reſpects of this action being conſidered, that it may be poſſible to the *Papiſtes*, though erring in ſundry pointes of Religion to accompliſh this, if they vſe the right

forme-

forme preſcribed by Chriſt herein. For what the worſe is that action that they erre in other thinges, more then their Baptiſme is the worſe that they erre in the other Sacrament, and haue eiked many vaine freittes to the Baptiſme it ſelfe.

PHI. Surely it is no little wonder that God ſhould permit the bodies of any of the fairhfull to be ſo diſhonoured, as to be a dwelling place to that vncleane ſpirite.

EPI. There is it which I told right now, would prooue and ſtrengthen my argument of the diuels entring in the dead bodies of the faithfull. For if he is permitted to enter in their liuing bodies, euen when they are ioyned with the ſoule: how much more will God permit him to enter in their dead carions, which is no more man, but the filthie and corruptible caiſe of man. For as Chriſt ſaith, *It is not any thing that enters within man that defiles him, but onely that which proceedes and commeth out of him.* Mark. 7.

CHAP. V. ARGV.

The deſcription of the fourth kinde of Spirites called the Phairie: *What is poſſible therein, and what is but illuſiones. How far this Dialogue entreates of all theſe thinges, and to what end.*

PHILOMATHES.

NOw I pray you come on to that fourth kinde of ſpirites.

EPI. That fourth kinde of ſpirites, which by the Gentiles was called *Diana*, and her wandring court, and amongſt vs was called the *Phairie* (as I told

told you) or our good neighboures, was one of the ſortes of illuſions that was rifeſt in the time of Papiſtrie: for although it was holden odious to Propheſie by the diuell, yet whom theſe kinde of Spirits carried away, and informed, they were thought to be ſonſieſt and of beſt life. To ſpeake of the many vaine trattles founded vpon that illuſion: How there was a King and Queene of *Phairie*, of ſuch a iolly court & train as they had, how they had a teynd, & dutie, as it were, of all goods: how they naturally rode and went, eate and dranke, and did all other actions like naturall men and women: I think it liker *Virgils Campi Elysij*, nor any thing that ought to be beleeued by Chriſtians, except in generall, that as I ſpake ſundry times before, the diuell illuded the ſenſes of ſundry ſimple creatures, in making them beleeue that they ſawe and heard ſuch things as were nothing ſo indeed.

PHI. But how can it be then, that ſundrie Witches haue gone to death with that confeſſion, that they haue bin tranſported with the *Phairie* to ſuch a hill, which opening, they went in, and there ſaw a faire Queene, who being now lighter, gaue them a ſtone that had ſundry vertues, which at ſundrie times hath bene produced in iudgement?

EPI. I ſay that, euen as I ſaid before of that imaginar rauiſhing of the ſpirite foorth of the body. For may not the diuell obiect to their fantaſie, their ſenſes being dulled, and as it were a ſleepe, ſuch hilles & houſes within them, ſuch gliſtering courtes and traines, and whatſoeuer ſuch like wherewith he pleaſeth to delude them. And in the meane

time their bodies being ſenſeleſſe, to conuay in their hand any ſtone or ſuch like thing, which he makes them to imagine to haue receiued in ſuch a place.

PHI. But what ſay ye to their fore-telling the death of ſundry perſones, whom they alleage to haue ſeene in theſe places? That is, a ſooth-dreame (as they ſay) ſince they ſee it walking.

EPI. I thinke that either they haue not beene ſharply inough examined, that gaue ſo blunt a reaſon for their Propheſie, or otherwaies, I thinke it likewiſe as poſſible that the Deuill may propheſie to them when he deceiues their imaginationes in that ſort, as well as when he plainely ſpeakes vnto them at other times for their propheſying, is but by a kinde of viſion, as it were, wherein he commonly counterfeites God among the Ethnicks, as I told you before.

PHI. I would know now whether theſe kinds of ſpirites may onely appeare to Witches, or if they may alſo appeare to any other.

EPI. They may do to both, to the innocent ſort, either to affraie them, or to ſeeme to be a better ſorte of folkes nor vncleane ſpirites are, and to the Witches, to be a cullour of ſafetie for them, that ignorant Magiſtrates may not puniſh them for it, as I told euen now. But as the one ſort, for being perforce troubled with them ought to be pittied, ſo ought the other ſort (who may be diſcerned by their taking vppon them to Propheſie by them,) That ſort I ſay, ought as ſeuerely to be puniſhed as any other Witches, and rather the more, that they

that they goe diſſemblingly to worke.

PHI. And what makes the ſpirites haue ſo different names from others?

EP I. Euen the knauerie of that ſame deuil; who as hee illudes the *Necromancers* with innumerable feyned names for him and his angels, as in ſpeciall, making *Sathan*, *Beelzebub*, & *Lucifer*, to be three ſundry ſpirites, where we finde the two former, but diuers names giuen to the prince of all the rebelling angels by the Scripture. As by Chriſt, the Prince of all the Diuelles is called *Beelzebub* in that place, which I alleaged againſt the power of any hereticques to caſt out deuils. By *Iohn* in the Reuelation, the old tempter is called *Sathan the Prince of all the euill angels*. And the laſt, to wit, *Lucifer*, is but by allegorie taken from *the day Starre* (ſo named in diuers places of the Scriptures) becauſe of his excellencie (I meane the Prince of them) in his creation before his fall. Euen ſo I ſay he deceiues the Witches, by attributing to himſelfe diuers names: as if euery diuers ſhape that he transformes himſelfe in, were a diuers kinde of ſpirit.

PHI. But I haue hard many moe ſtrange tales of this *Phairie*, nor ye haue yet told me.

EP I. As well I do in that, as I did in all the reſt of my diſcourſe. For becauſe the ground of this conference of ours, proceeded of your ſpeering at me at our meeting, if there was ſuch a thing as Witches or ſpirites: And if they had any power: I therefore haue framed my whole diſcours, only to proue that ſuch things are and may be, by ſuch number of examples as I ſhow to be poſſible by reaſon: & keepes

me from dipping any further in playing the part of a Dictionary, to tell what euer I haue read or heard in that purpose, which both would exceede faith, and rather would seeme to teach such vnlawfull artes, nor to disallow and condemne them, as it is the duetie of all Christians to doe.

Chap. VI. argv.

Of the tryall and punishment of Witches. What sort of accusation ought to be admitted against them. What is the cause of the increasing so farre of their number in this age.

Philomathes.

THEN to make an ende of our conference, since I see it drawes late, what forme of punishment thinke yee merites these *Magicians* and Witches? For I see that ye account them to be all alike guiltie.

Ep i. They ought to be put to death according to the Law of God, the ciuill and imperiall Law, and municipall Law of all Christian nations.

Phi. But what kinde of death I pray you?

Ep i. It is commonly vsed by fire, but that is an indifferent thing to be vsed in euery countrey, according to the Law or custome thereof.

Phi. But ought no sexe, age nor rancke to be exempted?

Ep i. None at al (being so vsed by the lawful magistrate) for it is the highest point of Idolatry, wherein no exception is admitted by the law of God.

Phi. Then bairnes may not be spared?

Ep i. Yea, not a haire the lesse of my conclusion.

For

For they are not that capable of reaſon as to practiſe ſuch thinges. And for any being in company and not reueiling thereof, their leſſe and ignorant age will no doubt excuſe them.

PHI. I ſee ye condemne them all that are of the counſell of ſuch craftes.

EP. No doubt, for as I ſaid, ſpeaking of *Magie*, the conſulters, truſters in, ouer-ſeers, interteiners or ſturrers vp of theſe craftes-folkes, are equally guiltie with themſelues that are the practiſers.

PHI. Whether may the Prince then, or ſupreame Magiſtrate, ſpare or ouer-ſee any that are guilty of that craft? vpō ſome great reſpects knowen to him?

EP. The Prtnce or Magiſtrate for further trials cauſe, may continue the puniſhing of them ſuch a certaine ſpace as he thinkes conuenient: But in the ende to ſpare the life, and not to ſtrike when God bids ſtrike, and ſo ſeuerely puniſh in ſo odious a fault and treaſon againſt God, it is not onely vnlawfull, but doubtleſſe no leſſe ſinne in that Magiſtrate, nor it was in *Saules* ſparing of *Agag*. And ſo comparable to the ſinne of Witch-craft it ſelfe, as *Samuel* alleaged at that time. 1. *Sam.* 15

PHI. Surely then, I think ſince this crime ought to be ſo ſeuerely puniſhed, Iudges ought to beware to condemne any, but ſuch as they are ſure are guiltie, neither ſhould the clattering report of a carling ſerue in ſo weightie a caſe.

EP. Iudges ought indeede to beware whom they condemne: for it is as great a crime (as *Salomon* ſaith,) *To condemne the innocent, as to let the guiltie eſcape free*; neither ought the report of any *Pro.* 17.

one infamous perſon, be admitted for a ſufficient proofe, which can ſtand of no lawe.

PHI. And what may a number then of guilty perſons confeſſions, worke againſt one that is accuſed?

EPI. The Aſſiſe muſt ſerue for interpretour of our law in that reſpect. But in my opinion, ſince in a matter of treaſō againſt the Prince, barnes or wiues, or neuer ſo diffamed perſons, may of our law ſerue for ſufficient witneſſes and proofes. I thinke ſurely that by a far greater reaſon, ſuch witneſſes may be ſufficient in matters of high treaſon againſt God: For who but Witches can be prooues, and ſo witneſſes of the doings of Witches.

PHI. Indeed, I trow they wil be loath to put any honeſt man vpon their counſell. But what if they accuſe folke to haue bene preſent at their Imaginar conuentiones in the ſpirite, when their bodies lyes ſenceleſſe, as ye haue ſaid.

EPI. I think they are not a haire the leſſe guiltie: For the Diuell durſt neuer haue borrowed their ſhadow or ſimilitude to that turne, if their conſent had not bene at it: And the conſent in theſe turnes is death of the lawe.

PHI. Then *Samuel* was a Witch: For the Diuell reſembled his ſhape, & played his perſon in giuing reſponſe to *Saul*.

EPI. *Samuel* was dead as well before that; and ſo none could ſlaunder him with medling in that vnlawfull Art. For the cauſe why, as I take it, that God will not permit Sathan to vſe the ſhapes of ſimilitudes of any innocent perſons at ſuch vnlawful times, is that God wil not permit that any inno-

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cent perſons ſhalbe ſlandered with that vile defection: for then the diuel would finde waies anew, to calumniate the beſt. And this we haue in proofe by them that are carried with the *Phairie*, who neuer ſee the ſhaddowes of any in that Courte, but of them that thereafter are tryed to haue bene brethren and ſiſters of that craft. And this was likewiſe proued by the confeſſiō of a young Laſſe, troubled with ſpirites, laide on her by Witch-craft. That although ſhe ſawe the ſhapes of diuers men and women troubling her, and naming the perſons whom theſe ſhaddowes repreſents: yet neuer one of them are found to be innocent, but all clearely tried to be moſt guiltie, & the moſt part of them confeſſing the ſame. And beſides that, I think it hath bene ſeldome heard tell of, that any whome perſons guiltie of that crime accuſed, as hauing knowne them to be their marrowes by eye-ſight, and not by heare-ſay, but ſuch as were ſo accuſed of Witch-craft, could not be clearely tryed vpon them, were at the leaſt publickly knowne to be of a very euill life & reputation: ſo iealous is God I ſay, of the fame of them that are innocent in ſuch cauſes. And beſides that, there are two other good helpes that may bee vſed for their triall: the one is the finding of their marke, and the trying the inſenſiblenes thereof. The other is their fleeting on the water: for as in a ſecret murther, if the dead carkaſſe be at any time thereafter handled by the murtherer, it wil guſh out of bloud, as if the bloud were crying to the heauē for reuēge of the murtherer, God hauing appoynted that ſecret ſupernaturall ſigne, for tryall of that ſecret

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vnnaturall crime, ſo it appeares that God hath appointed (for a ſupernaturall ſigne of the monſtrous impietie of Witches) that the water ſhall refuſe to receiue them in her boſome, that haue ſhaken off them the ſacred Water of Baptiſme, and wilfully refuſed the benefite thereof: No, not ſo much as their eies are able to ſhead teares (threaten and torture them as yee pleaſe) while firſt they repent (God not permitting them to diſſemble their obſtinacie in ſo horrible a crime) albeit the women kind eſpecially, be able other-waies to ſhead teares at euery light occaſiõ when they will, yea, although it were diſſemblingly like the *Crocodiles*.

PHI. Well, we haue made this conference to laſt as long as leiſure would permit: And to conclude thẽ, ſince I am to take my leaue of you, I pray God to purge this country of theſe diuelliſh practiſes: for they were neuer ſo rife in theſe parts, as they are now.

EPI. I pray God that ſo be to. But the cauſes are ouer-manifeſt, that makes thẽ to be ſo rife. For the great wickednes of the people on the one part, procures this horrible defection, whereby God iuſtly puniſheth ſinne, by a greater iniquitie. And on the other part, the conſummation of the world, and our deliuerance drawing neare, makes Sathan to rage the more in his inſtrumẽts, knowing his kingdome to be ſo neare an end. And ſo farewel for this time.

FINIS.